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The CHRISTIAN CENTURY

A Journal of Religion

Wanted: A Doctrine of The Church

By Robert A. Ashworth

Nova Scotia Sees a Great Light

By J. King Gordon

Peace and the Presidency

The Widening Gap in The Churches

Editorials

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In This Issue

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The CHRISTIAN CENTURY

May 27, 1936

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Contents

Editorial
- Editorial Paragraphs 755
- Peace and the Presidency 758
- The Widening Gap in the Churches 759

Quintus Quiz: Circulating Pictures 761

Contributed Articles
- Wanted: A Doctrine of the Church, by Robert A. Ashworth 762
- Nova Scotia Sees a Great Light, by J. King Gordon 764
- Should the Jewish Masses Emigrate? by Henry W. Levy 768

Books
- Toward Social Security, by Eveline M. Burns 769
- Social Security in the United States, by Paul H. Douglas 769

Correspondence 770

The Question Box 772

News of the Christian World
- Correspondence from Cleveland 773
- Correspondence from New York 773
- Southern Baptist Convention 774
- Correspondence from England 775
- Methodist General Conference 776
- Correspondence from New England 778
- Correspondence from China 779
- Correspondence from the Near East 780
- Correspondence from Philadelphia 781

The New Films 783

Books Received 783

Calendar of Coming Events

May 26, 27. Methodist Episcopal conference, administrative committee, world service commission, Roosevelt hotel, Pittsburgh, Pa.
May 26-31. United Presbyterian general assembly, Pittsburgh, Kans.
May 28. Presbyterian general assembly opens, Syracuse, N. Y.
May 28-June 2. Southern Presbyterian general assembly and 75th anniversary, Augusta, Ga.
May 29-June 8. National assembly of the Oxford group, Stockbridge, Lennox and Great Barrington, Mass.
May 31. Chicago Sunday evening club; Harper Sibley speaker.
June 1. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis, Ind.
June 2-7. Methodist state conference, Newport, Vt.
June 2-10. Georgia Baptist church efficiency school, Mercer university, Macon, Ga.
June 3. Northern Lutheran church of America biennial convention, Minneapolis, Minn.
June 3-5. Northern Baptist state convention, Moab, Utah.
June 3-5. African Methodist Episcopal Philadelphia conference, Union church, Philadelphia.
June 4. General synod Reformed Church in America, Rochester, N. Y.
June 4-7. African Methodist Episcopal Zion Philadelphia and Baltimore conference, Wesley Union church, Harrisburg, Pa.
June 5. Federal council of churches, executive committee, New York city.
June 5. Indiana Central college commencement.
June 8-11. Disciples state convention. First church, Colorado Springs.
June 8-11. Presbyterian synod of Indiana, Monticello, Ind.
June 8-12. United Brethren theological institute, Calvary United Brethren church, Indianapolis, Ind.
June 8-15. International student conference, Northfield, Mass.
June 8-19. Institute of international relations, Duke university, Durham, N. C.
June 9. Methodist annual state conference, St. Paul.
June 9. Presbyterian synod of Minnesota, St. Paul.
June 9-11. Indiana Council of Religious Education state convention, Frankfort, Ind.
June 9-19. International relations institute, Bethel college, Newton, Kans.
June 10. Evangelical and Reformed general synod, Ft. Wayne, Ind.
June 10. Methodist Episcopal New England southern conference, Brockton, Mass.
June 10-17. Annual convention Church of the Brethren, Hershey, Pa.
June 12-14. Interdenominational Christian Endeavor convention, Central Christian church, Denver.
June 12-25. Peace institute for college and university students, Oberlin college.
June 14. Children's day and Flag day, Indianapolis, Ind.
June 15. Butler university commencement.
June 15-17. Congregational-Christian Indiana young people's conference, Taylor university.
June 15-18. Presbyterian synod of Missouri, St. Joseph, Mo.
June 15-18. Northern Baptist state convention, Calais, Me.
June 16-18. Institute of public affairs, Ohio northern university, Ada, O.
June 16-19. Presbyterian synod of Pennsylvania, Wilson college, Chambersburg, Pa.
June 16-24. Congregational-Christian general council, Mt. Holyoke College, South Hadley, Mass.
June 17. Evangelical and Reformed general conference opens, Ft. Wayne, Ind.

The CHRISTIAN CENTURY
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EDITORIAL

FIRST it was Lawrence of Arabia who died embittered by the knowledge that the war which he fought, and in which he led his comrades to their deaths, had been betrayed by an unworthy peace. Now it is Allenby, conqueror of Jerusalem and Lawrence's wartime chieftain. The press tells at great length of the career of Field Marshal Viscount Allenby, "the last crusader," the victor over the Turks who, after his great victory on the storied plains of Megiddo, entered the Holy city through the Jaffa gate on foot. Allenby was, with the exception of Lawrence, the one British military leader who came out of the war with a reputation for genius at warfare. (Part of his genius lay in his ability to recognize the value of Lawrence, and use him.) But not so much is said of his years following the war. First as military commander in Palestine, later as high commissioner in Egypt, later still as a retired military man in England, he brooded on the events which had followed the period of his conquests. Finally, only about two months ago in his rector's address at Edinburgh university, he blurted out what seemed to him the truth: "The glory of conquest is departing. Its gains are Dead sea fruit; its legacy bitter memories alone." For him, the "last crusade" led to the Dead sea.

Jerusalem's Conqueror Dies Disillusioned

Guffey Coal Bill Unconstitutional

THE INVALIDATION of the Guffey coal act, by a six-to-three vote of the United States supreme court, was no great surprise. Without entering upon any argument as to whether the adverse decisions upon the NRA and the AAA did or did not render this decision inevitable, it may be said that they at least rendered it reasonably predictable. The act had to do with the mining and marketing of bituminous coal. It aimed to bring order into one of our most chaotic industries by regulating both the conditions of labor in the mines and the price of the product. The majority of the court held that mining coal is no part of interstate commerce, and that congress therefore had no power to regulate it under the interstate commerce clause of the constitution. True, coal must be mined before it can be shipped from one state to another. But every commodity must be mined, raised or manufactured before it can be shipped. The connection between production and interstate transportation is no closer in one case than in another. To bring the production of coal under federal control would be a precedent for federal control over all industry. The President realized that there might be reasonable doubt as to the constitutionality of the measure, and he was criticized for urging its passage in spite of such doubts. The criticism seemed captious. So long as the doubt was genuine and the value of the measure (if constitutional) was deemed great, it would have shown no superior devotion to the constitution to take the function of the supreme court out of its hands by anticipating an unfavorable decision.

But Congress Must Provide For the General Welfare

ASIDE from the commerce clause, the only possible support for the coal bill was in the section of the constitution which empowers congress to "provide for the general welfare." The meaning of this, said the court, is that congress is directed to use for this general purpose the powers specifically granted. To hold that this is itself a blanket grant of power would virtually annul the limitations that are implicit in an enumeration of powers and that are made explicit by the reservation of the unenumerated powers to the people and the states. Congress could pass any measure whatsoever on the claim that it was for the general welfare, and there would be no check or recourse unless it were held that the supreme court had power to determine whether a given measure did, in fact, tend to promote the general welfare—and that would indeed be putting the court above the law. As a constitutional provision, the welfare clause cannot be made to carry too heavy a load. But after all, something akin to that is precisely what is needed. Economic conditions have radically changed since 1789. There is not a big business in the country that is not "affected with a national interest." Business flows across state lines as though they were not there. The state is not a natural unit of the economic life of the nation. Most of them are units

having only historical or sentimental significance. If the lines were wiped out, no one would think of redrawing them where they are to meet present needs. Yet historical and sentimental considerations are very real. The state lines will stay where they are. But if national problems are to be solved nationally—and they can be solved in no other way—there will have to be some reconsideration of the limits of federal power. It will be better to amend the constitution than to evade it. After all, congress must provide for the general welfare. No other agency can.

Tension Grows in Palestine

WEEK by week for a month the tension has been increasing in Palestine. Troops are being rushed in from Egypt; the size of the British tank corps is also reported to have been greatly enlarged. But there is as yet no sign of any restoration of order, and matters have now reached that dangerous stage where each funeral of a new victim—no matter on which side—is being seized on as a pretext for a demonstration. During the past week the Arabs have tried to bring matters to a head by inaugurating a civil disobedience campaign. Such a campaign when launched by the Arabs in Syria against French rule worked well; large concessions were made by the French colonial authorities. But the situation differs so much in Palestine that it would be misleading to draw inferences from the Syrian experience. To begin with, the British administration has accepted the Arab strike movement as a challenge and has announced that as long as this sort of threat is maintained Jewish immigration will be held at its present level. Moreover, if the Arabs persist in nonpayment of taxes, so that their houses and lands are confiscated, the presence of a Jewish colony eager to buy is likely to intensify the prevailing passion. It will be a political miracle if the British administration brings Palestine through the coming summer without a major explosion. In the meantime, what is to be thought of the judgment of certain Zionist elements which refuse to be satisfied with the current rate of Jewish immigration and keep demanding that the Jewish colonial enterprise in Palestine shall be expanded? Jewish immigrants are now entering Palestine at the rate of about a thousand a month, plus an almost equal number of dependents. With the situation what it is, any demand to expand this rate—which the government has promised to maintain at least through September—is equivalent to a demand that England shall further increase her present difficulties by taking on an armed Arab revolt that might sweep across the entire Arabic world.

The Y.W.C.A. and Its Youth

ALL who have experienced the difficulty of financing extensive religious institutions will sympathize with the manner in which delegates of the Y.W.C.A. tried to work their way out of the dilemma which they found awaiting them at their national convention at Colorado Springs. On the one hand there came abundant warning from local associations that a growing reputation for social radicalism on the part of the organization as a whole is putting the gifts of many large contributors in jeopardy. On the other hand representatives of three youth groups within the association served notice of their intention to join with the American Youth congress or the American League against war and fascism, both radical organizations. The representatives of the Y.W.C.A. faced this situation far more candidly and dealt with it more courageously than many a church council would have dared to do. They left their youth sections free to do as conviction impels them. At the same time, the national president could not refrain from asking the younger members, in case they ally themselves with radical movements, to try to explain to the association's large givers why they do so. Obviously it was hoped that such frank explanation, coming from youth itself, of the reasons why younger members of the association desire to work with organizations proposing direct attack on contemporary social problems, would retain the confidence or awaken the sympathy of wealthy patrons. Such a hope is almost surely illusory; the kind of giver who is threatening the Y.W. is usually beyond rational appeal. Y.W.C.A. leaders will almost certainly have to adjust themselves to the prospect of curtailed budgets. But they may have the sustaining knowledge that any organization finds real power in struggle with vital issues, and loses it in involvement with institutional mechanics.

Socialists Face an Old Dilemma in France

WITH a socialist government about to take office in France it is already clear that the world is to see the recurrence of a familiar political dilemma. When a socialist government comes to office, in a state retaining democratic forms, in which a non-socialist minority holds considerable economic power, how socialist *dare* that government be? And how socialist *must* it be? They are having a second try at answering that question in Spain at present. It may be some time before they have a second try in Great Britain. And a longer time in Germany. Two years ago the socialist party in the United States, taking the problem as a sort of exercise in Marxian theology to fill in the time between elections, tried to work out a theoretical answer in terms of the Detroit declaration; the result is that what socialist party there has been in this country is now hopelessly split. What is going to happen in France? Here are the elements in the problem, or at least some of them: The recent election was fought on three basic issues, and the one which meant most to the average Frenchman was the promise of the "popular front" to nationalize the Bank of France. M. Leon Blum, the socialist party leader, has now accepted the responsibility of forming the new government—which will accordingly bear the socialist tag—knowing that he will be dependent on the eighty votes of communist and dissident communist deputies for support. At the same

time, the little oligarchy which controls the Bank of France and has controlled France itself for time out of mind, has already made it clear that it will allow no drastic action curtailing its privileges without precipitating a major crisis. M. Blum, an intellectual of retiring nature, thus comes to power at a juncture when only positive measures seem to offer his government any chance for long life, while they seem equally likely to produce a sharp reaction from deeply entrenched economic forces. How far will such a premier feel that he dares to go? Whatever he does, or fails to do, is bound to be regarded as a test of the practicability of parliamentary socialism as a method of government. As an instrument of criticism, it has proved itself.

Roman Catholics After Public Money Again

JUST what the Roman Catholics mean when they say that their church never goes into politics, and that the areas of church and state are so distinct that there can be no conflict between them unless the state invades the field of the church, can be partly judged by what is beginning again to happen in Ohio. The fight for public money for parochial schools is on again. The news service of the National Conference of Jews and Christians announces: "The Roman Catholic see of Cleveland threw a bombshell into a quiet situation when it announced a complete slate of pledged candidates a few days before the primary election of May 12." Twenty out of the twenty-four democratic nominees for the legislature from that county are pledged to support the Catholic demand for state aid for parochial schools. Rev. John R. Hagan, head of the Catholic schools of the diocese, says that "aid for Catholic schools is not a matter of politics; it is simple justice." Anything, that is to say, that is a matter of justice is not a matter of politics! Or any group may put a ticket in the field to elect a legislature to give it anything which it claims is justice, and that isn't politics either! Just what is politics then? It will be remembered that this fight for public money for parochial schools is a continued campaign that has been going on intermittently ever since the American system of public schools began, and intensively in Ohio for the past two years. The Christian Century discussed it editorially, March 20, 1935, under the title, "Ohio Proposes a Revolution." On June 5, reporting the failure of the 1935 campaign, it said: "Parochial schools in Ohio will not be financed by public funds—at least not this year. . . . It is not to be supposed for a moment that this is the end of the whole matter." No indeed. Here it is again. The fight is on.

A Fateful Hour for The Movies

WHAT SORT of motion picture programs shall we be having in our neighborhood theaters two years hence? Selected pictures chosen by the exhibitor in cooperation with his patrons? Or a hodge-podge made up of good, bad and indifferent films sold in blocks by the motion picture trust? The answer will be forthcoming in a few weeks. It depends upon the fate of the Neely-Pettengill bills now before congress. The bills are identical—one in the senate, the other in the house. Both seek the abolition of block-booking and blind-selling. Both have had public hearings. The house subcommittee has reported favorably on the Pettengill bill. The printed record on this bill alone numbers nearly five hundred pages. The senate subcommittee has not yet reported. Thousands of letters and telegrams from civic and religious bodies have poured in upon the committee members. The independent exhibitors have pleaded for the adoption of the bills. Most recent of the large educational bodies to come to their support is the national convention of the Parent-Teachers association. Their action is especially significant because they simultaneously rescinded earlier actions looking in other directions for steady improvement of the public's motion picture fare. They now concentrate on the abolition of block-booking as the *sine qua non* of cinema advance. Against all this public pressure the highly paid Hays office lobby in Washington is working unremittingly. If it cannot defeat the bills it will seek to delay them so that the congress will adjourn before voting upon them. All bills automatically go out of existence with adjournment. Thus, for all practical purposes, the producers will win if the bills do not come to a vote. Whatever the outcome every family in the country will be affected, for the character of its motion picture programs hangs in the balance.

Three Classes of Motion Pictures

THE IMPORTANCE of this motion picture legislative battle seems even greater when one considers recent trends in the industry. The return of double feature programs has increased the probability that at least half of any program will be trashy. Until this last year the major companies have made two classes of pictures, known in the trade as A and B. The A pictures are the ones on which they have spent most time and money and talent. They have cost from $400,000 to $1,500,000 each. The B pictures have been less expensive, the "just movie" variety, costing from $40,000 to $400,000. Occasionally fine pictures from a social and artistic standpoint have been included in this class. But during the past year, with the return of double features in so many theaters, the major companies have added a third class known as C pictures or "quickies." These are cheap western and underworld pictures costing as a rule less than $40,000. They are not even considered worthy of review by newspapers or the various previewing services. Heretofore these pictures have been made by independent producers with small capital and equipment. Theater managers have bought them because they provided cheap thrills. The major companies have now invaded this field in the attempt to drive the independents out of business. So now a given block of pictures from a major producer is apt to include two or three A pictures, a much larger

number of B class, and an indeterminate number of C films which are almost without exception plain trash. And that's what we shall get in our local theaters if block-booking and blind-selling continue.

Peace and the Presidency

SWIFTLY the nation approaches the official opening of the presidential campaign. President Roosevelt's renomination is sure; it now seems possible that not a single vote will be cast against him in the democratic convention. Within less than a month the republican ticket will be in the field. Most of the minor party nominations will have been made before the end of May. Five months lie ahead in which the national mind will be absorbed in the issues and maneuvers of the party struggle. It is time to be asking whether the campaign promises to give the electorate an opportunity to pass on the issues which most deeply affect the welfare of the people, or whether we are to witness another exhibition of the politician's ancient craft in deflecting attention to matters of minor moment.

As the campaign opens the most startling prospect which it discloses is that both major candidates and both major platforms will seek to evade the two most important issues confronting the country. In the field of domestic affairs, with more than twenty million citizens on relief and industries insisting that they have returned to their payrolls close to their maximum of possible employment, no issue compares in importance with that of the future of those still out of work. Is present unemployment to be regarded as a normal circumstance of American life, to continue on much the present scale, at least for the life of the administration about to be elected, and perhaps beyond? If not, or if so, what policy other than the makeshift extemporizations of a WPA, or its equivalent, should be adopted?

Both platforms and both candidates will say much about this paramount domestic issue. They will talk all around it. The democrats will point with pride to the measure of unemployment relief which is being provided. The republicans will view with alarm the way in which such relief is being administered. But when it comes to honest, unequivocal, long term planning for dealing with what promises to be the nation's most critical human problem it now seems probable that there will be virtual silence. One leading republican aspirant, Governor Landon, has in fact already protested against the idea that the opposing party has any right to ask those seeking to displace it what they propose to do about this matter.

This ominous unreadiness to come to grips with the vital problem in the nation's domestic affairs will be dealt with at length in these columns as the campaign develops. At the moment, however, we wish to point out that this effort to dodge on the big issue at home bids fair to be counterbalanced by an equal vagueness and lack of candor respecting the basic issue in the field of foreign policy. Neither party shows the slightest readiness to challenge the assumptions of militarism in dealing with the issue of world peace. Entering upon four years in which there is every prospect of unparalleled international tension, parties and platforms give every promise of defining the peace policy of the United States in terms of unprecedented preparation for war.

It may be objected that this is unfair to President Roosevelt, who has expressed his devotion to peace by proclaiming a "good neighbor" policy and by making the fullest possible use of neutrality legislation and embargo resolutions to keep the United States from becoming embroiled in such conflicts as have broken out during the past four years. We rejoice in the improvement of relations with Latin America which has taken place under this administration, and we cherish the brightest hopes for the success of the coming peace conference in Buenos Aires. Even though these peace gains, achieved and potential, seem to be largely the work of Secretary Hull, they must be reckoned to the credit of the entire administration. They stand distinctly on the credit side of the Roosevelt ledger—and so far as foreign affairs is concerned they represent almost the only credit entries there!

But nothing is to be gained by trying to disguise the nature of the broad outlines of the Roosevelt policy with regard to peace. The present administration has made a score of tentative gestures and movements in the direction of various subsidiary peace proposals, sometimes advancing, sometimes retreating. But on one line, and one line only, it has gone consistently ahead. It has poured money, and more money, and still more money into building up the army, the navy and the air force to a degree hitherto unknown and (except in the minds of the most imaginative of militarists) undreamed. It has given to the United States the distinction—if distinction it is—of spending more money for armament in time of peace than any other nation in modern history. Fundamentally, the peace policy of the Roosevelt administration has been military preparedness to the uttermost possible farthing.

When Mr. Roosevelt ran for office four years ago his platform was very critical of the unwarranted expenditures of the Hoover administration for army and navy expansion. It promised "an army and navy adequate for national defense based on a survey of all facts affecting our existing establishments that the people of this country in time of peace may not be burdened by an expenditure fast approaching $1,000,000,000 a year." In the years during which he has held office Mr. Roosevelt has seen the annual military expenditure mount well beyond $1,000,000,000 a year. He has been one of the prime movers in bringing this to pass. Yet no such "survey of all facts" as his 1932 platform promised has ever been made; a nation staggering under governmental costs is asked to go on blindly pouring out billions for arms in a preparedness program against which every lesson of experience warns.

Only last week the nation was given an illustration of the shallowness of this aspect of the administration's policy, but what political leaders—republican or democrat—pointed it out? As the naval appropriation bill, carrying unprecedented figures, came from the house

to the senate, still another $104,000,000 was added to the total for such expenditures. Why? To build two new battleships. And why two new battleships? Because Great Britain has announced that it is about to build two new battleships. And if Britain has two new battleships, the United States must have two new battleships. Why? Echo answers. But in the meanwhile it comes out that a subcommittee of Britain's committee of imperial defense is about to begin an inquiry (forced by professional pressure) to determine "whether the battleship is any longer of value except as a target for aircraft." Emulation of the British navy, in other words, is to involve this government in spending more than a hundred million dollars to build two warships of a type whose value, even theoretically, is challenged in the highest technical quarters! If such a policy is hopelessly muddled for England—as Mr. Churchill and others have charged in the house of commons—how much the greater is the folly of this unthinking copy of a muddled policy on the part of this country.

But the important point to bear in mind is not so much that President Roosevelt's international policy has thus rested on a foundation of unprecedented armament appropriations, but that there has been no serious challenge to that policy either from within or from without his party. Here and there individual democrats have championed other proposals. Such a senator as Mr. Clark, of Missouri, or such a representative as Mr. Maverick, of Texas, have at least made congress aware that a positive peace policy divorced from military expansion can be formulated. But there does not begin to be, within the democratic party, the strength of peace sentiment that Secretary Bryan revealed and led twenty years ago. So completely, so complacently has the party now in office accepted Mr. Roosevelt's policy of military preparedness that most of the unprecedented appropriations for armament have been carried through congress without so much as a record vote!

Can the republicans make political capital out of this? They cannot. Republicans in both senate and house have shown no desire to challenge the administration at this point. Another Mr. Roosevelt—Mr. Nicholas Roosevelt of the New York Herald-Tribune—speaking over a national hook-up the other evening in a radio attack on the administration specifically referred to the arms expenditures of the past four years as the one aspect of present democratic policy for which there is no republican criticism. The principal aspirants for the republican nomination have been absolutely silent with regard to this matter; even Senator Borah has said nothing about it. To be sure, individuals, such as Senator Nye and . . . well, Senator Nye, has voiced an alternative policy. But the republican party as a party, and its candidate (unless that candidate should be Senator Borah), evidently plans to make the coming campaign a discussion of details with regard to various financial policies. It means to attack the size of some appropriations, the handling of others, and to talk vigorously (and vaguely) about budget balancing. But when it comes to the financing of peace, it will sing so low as to be inaudible on the spending of more than a billion a year for war preparation.

There will be kind words for peace in both the coming party platforms. Both major candidates will take occasion to proclaim their devotion to peace at intervals during the campaign. But so far as the actual policy in pursuit of peace is concerned, it now seems probable that both parties and both candidates will commit themselves to the continuation of a course which might well have been conceived by William Randolph Hearst.

The Widening Gap in the Churches

IS THERE a widening gap between ministry and laity in Protestant churches? Do the economic and cultural influences to which they are subjected tend to draw them in opposite directions? Are the ministers becoming more liberal while the "leading laymen" grow more conservative? The reference is less to theological than to social issues. Have the new insights in that field set clergy and laity against each other or introduced a new tension between them?

These are questions of no small importance. The Protestant principle of "the priesthood of all believers" has played a significant part in setting limits to clericalism. Nevertheless the rise of a higher degree of occupational specialization through the very period during which this principle has been most strongly proclaimed brought it about that the ministry became a profession even in those churches which refused to recognize it as an order. Regardless of the conception of priesthood, trained leadership seemed indispensable to the effective operation of churches. A few groups of the extreme Protestant type have, on principle and conviction, relied upon "mutual edification" as the only scripturally sanctioned method, but even these have gravitated toward the opinion expressed by an editor in one of these groups, that "no plan of edification can be scriptural if it does not edify."

The Methodists, beginning chiefly as a lay movement and long continuing to utilize the services of untrained and unordained persons with marked success in the internal life of the church, were not long in developing an organization in which authority was exercised by the clergy alone. Only after more than a century of intermittent controversy and at least one secession of some magnitude was the principle of lay representation accepted, first in the general conference, then in the annual conferences.

With no theory of priestly superiority, the Methodists now have a clearly marked distinction between clergy and laity, as the other Protestant bodies have, and both are represented in the processes by which group opinions are formed, attitudes expressed and policies determined. In the discussions and votes in the general conference which has been in session at Columbus there may be seen the processes by which the mind of the church becomes articulate upon certain issues in-

volving the problem of the church's relation to the social order. Upon those processes and the resulting decisions there is no occasion for immediate comment, further than to cite them as an illustration of the tensions that are in process of developing between the ministry and the "leading laymen," not only among the Methodists but in other communions.

It is becoming quite apparent that, generally speaking, ministers are more ready than the "leading laymen" of their respective churches to express radical criticisms of the existing structure and practices of the social and economic order, and to assume on behalf of the church some responsibility for discovering a more excellent way. It has become a commonplace of comment upon the relation of the church to the whole course of civilization to say that the church has always been a supporter of the status quo; that it has defended the institutions that are the bulwark of the privileged and propertied classes because those institutions have been also the bulwark of its own privileges and property; and that, accordingly, it has sanctified as Christian virtues those qualities and practices which are required for the smooth and profitable functioning of these institutions.

One way of putting this has been to say that Protestantism—or, sometimes it is said, Puritanism—is the mother of capitalism. Whether or not that specific allegation is true, the more general statement undoubtedly is true, that ever since the days of Constantine the church has in general been a conservative rather than a revolutionary force in society. The church itself has had property and status to be protected. It was already in such adjustment to the existing order that its property interests were secure and its status fortified both by the possession of property and by the adherence of all the more respectable members of society. The interests of these respectable members of society and the interests of the church as an institution converged in support of the political, social and economic system under which both enjoyed the tenure of their property and positions.

Furthermore, the conservative influence of the church was assured by the fact that the attitude of the church was determined by the two classes of people who had most to gain by preserving things as they were. One of these was the clergy, whose comfort and status were dependent upon the wealth and dignity of the church, which were in turn dependent upon the maintenance of the general social structure. The other was the "leading laymen" of the period, from Constantine down. (It would be a grave mistake to suppose that lay influence had no part in determining the attitudes of the Catholic church in pre-reformation days. The Vatican council, of 1870, was the first general council without lay representation.) The interest of these "leading laymen" in perpetuating the social order is obvious. They were its chief beneficiaries.

Now in these modern times, and particularly in American Protestantism, this general pattern persists but there have been important changes in each of its component elements. The church as an institution, to be sure, still has an institutional interest in the maintenance of the status quo. It has property, without which it cannot see how it would carry on its spiritual function, as the pope does not see how he can carry on his without temporal sovereignty; and it has status, somewhat damaged perhaps but still respectable. But its supporters, both clerical and lay, who are also the determiners of its attitudes, have changed.

Instead of a body of priests enjoying graduated honors and emoluments through their relation to the church, there is a company of ministers who, as professional men, are developing both skill and conscience in relation to the rights and needs of mankind as a whole. This is not to charge the priest with a lack of either skill or conscience, or to ignore the fact that the minister also is economically dependent upon the institution. It is rather to suggest that the proportion between these elements has so changed that the clergyman as professional man is far less committed to the support of the status quo by reason of his relation to the church than was the clergyman as priest or prelate in an earlier time. The result is an increasing number of ministers who are, in varying degrees, frank critics of the social order. The minister is sometimes criticized for having become the practitioner of a profession rather than the bearer of a prophetic message. But to be a member of a profession is to be committed to a code of professional ethics. The ethics of the profession of the ministry is a social ethics. The important thing is that the ministry has become a profession—not a trade.

Instead of the kind of leading laymen who participated in councils, took a hand in the election of popes, and exercised an influence upon ecclesiastical policies in the middle ages—without exception men in positions of political power—"leading laymen" now are, for the most part, men who have made a conspicuous success in industry or finance. It might seem invidious to mention names, but they could easily be mentioned. The point is not that as men they are more open to criticism than other men, but that their prominence as leading laymen is not due, in general, to their superiority in the knowledge of Christianity or in the practice of the Christian virtues, but to their success in business. These laymen are, therefore, men whose interests draw them toward, if they do not actually commit them to, a conservative attitude toward all proposals looking to economic change. In so far as the church continues to support capitalism and the profit system, it does so because its attitude is partly determined by "leading laymen" who are themselves capitalists engaged in the practice of the profit system. Whether they are right or wrong in this, they are not unprejudiced judges.

It would present too sharp a contrast to say that the clergy and the laity are actually moving in opposite directions with reference to these social questions in regard to which the church is now being asked to take a stand. That the ministers are becoming more liberal and more outspoken, there can be no doubt. Against that tendency there is an increasing volume of protest from prominent and affluent laymen. But it does not follow that, because these laymen have been accustomed to lead in their chambers of commerce and busi-

ness associations, they are entitled to leadership in the church. Perhaps the thing the church needs most of all, in this connection, is to develop a type of lay leadership independent of financial considerations. The church needs in its councils the wisdom of its consecrated laymen—but not all of their names are to be found in the Directory of Directors.

Circulating Pictures

EDITOR THE CHRISTIAN CENTURY:

SIR: There are circulating libraries from which you can borrow books. Are there any societies or stores from which you can borrow pictures? And if not, why not?

I have known only one man who circulated in his various houses his collection of pictures. He was a man of wealth, but he was not content to leave his pictures always on the same wall in the same room. He seemed to me a wise man. But he could do this without resort to a library. I can't. Must I then be content to gaze all my life on the same faces and scenes? Must I forever be doomed to see the pictures presented on my wedding day, and now a little faded and, to tell the truth, more than a little dull? I change my books (and sometimes my friends change them for me). I even change a carpet now and then or a chair. But the pictures are there forever and forever. Why? Oh why?

I cannot enjoy the luxury of being modern for a few weeks. I cannot show my young friends a copy of some modern masterpiece in the manner of the Symbolists or the Dadaists, and thereby win the praise reserved for the up-to-date. I must be content with those pictures of silver birches or cows browsing in the meadows or of the soul's awaking. It has been a very long time awaking.

But if there were a library from which I could borrow new pictures my walls would be of thrilling interest. My friends would seek me out constantly, wondering what my latest pictures will be like. They would be almost as eager to see them as to see me, perhaps more.

It is certainly one of the solid gains of these latter days that we can have reproductions of pictures, admirably done and comparatively cheap. If some highbrow despises them on the ground that they are not the originals, it is necessary to tell him that there is a value even in the second best, and that after all only those who go to Ghent can see the "Adoration of the Lamb." But such a picture should be known to the greater number who cannot go to Ghent.

And seeing that there are such excellent reproductions there is no reason why they should not be available as books are through libraries. Then could I fill up my list for the next month and send it in; promptly on the morrow the pictures would be delivered and I should redress my walls. If at the end I wanted to keep a picture I could do so as easily as I can keep a book. A great writer once said that he never bought a book till he had read it. I ought never to buy a picture till I have lived with it for at least a month.

For these reasons I put it up to the forward-looking men of commerce that they should provide me a circulating library of pictures. Of course there are difficulties. But, as ten thousand preachers told their congregations last Sunday, what are difficulties for but to be overcome?

Seriously speaking, in the education of a man the pictures with which he lives have a place. That is why in the gallery of the home there should be special exhibitions in the spring or the autumn and a constant interchange; and so we shall grow in our range of vision and in our sensitiveness to all things that are lovely to see.

Ever yours in the van of progress,
QUINTUS QUIZ.

Unconventional Prayers

By One Who is Healthy and Happy

DEAR LORD of Life and Beauty, listen while I express gratitude for good life and true thanksgiving for happiness of soul. I value my good appetite. I am grateful for perfect digestion. I approach my work with enthusiasm. I have the thrill of companionship when my friends draw near. The world does not seem to be going to the bad. I love to understand and obey thine all-wise mind. I do not feel like grumbling or complaining. I am glad I am alive. I seem too healthy and happy to appear pious, but, dear Lord, I believe thou can'st understand me and freely accept by gratitude. Amen.

By One Suffering from Rheumatism

DEAR LORD of Courage and Fortitude, if I must have rheumatism, so help me by thy divine grace to bear it in such a manner that I do not make every other person in the house feel the pain. Give me the grace to refuse to describe over and over again the misery and pangs that belong to me alone. Strengthen in me the desire to get well, that I may not even be tempted to live in the pity and sympathy that is expected to be extended to an invalid. May I remember continually that pains in nerves are multiplied by pains in descriptions. Amen.

By One Often Tempted to Become Angry

MOST Loving and Sweet-tempered God, look down with saving mercy upon me, for I may become angry today. See the things all about me that are enough to make a person mad. By thine alert spirit calm me down enough to save me from the folly of wrath. May I be prepared in mind and spirit to meet and deal with the kind of persons who will try any saint's patience to the breaking point. Enable me to pity the person who can say mean things, and save myself the inner destruction of becoming angry over them. Amen.

ALLEN A. STOCKDALE.

Wanted: A Doctrine of the Church

By Robert A. Ashworth

IT MATTERS NOT that Quakers are as good Christians as Anglo-catholics, and that the Anglo-catholics acknowledge it, or that Anglo-catholics are as good Christians as Quakers, and that the Quakers know it; they cannot get together because they cannot agree upon a definition of the church. To certain types of mind this seems a very trivial thing to keep good Christians apart and they wax impatient and say cutting or witty things about it. But that really gets us nowhere.

This mutual acknowledgment of Christian qualities of character, together with a complete disagreement on the question of how Christian character is nurtured and how Christian people should associate together does, it is true, create situations that are not devoid of humor. The presence of the Quakers at the Lausanne World conference on faith and order was the source of constant embarrassment to the Anglo-catholics. The Quakers listened very patiently while the formularies of creed and sacraments and holy orders were being devised that defined what constitutes Christianity and a Christian, and that read the Quakers out of the church entirely. They took little part in the discussion except occasionally to help to clarify the phrasing of those who, in the best of temper, were unchurching them. They played the role of the policemen in Hyde park who protect from molestation the enthusiasts who advocate the abolition of all policemen. But they hindered more than they helped, since their mere existence was an implicit refutation of the main contentions of the Anglo-catholics. Their Christian bearing demonstrated that many of the things which the conference finally concluded to be necessary to make a Christian, are in reality unnecessary. It might have been less confusing if the Quakers had stayed away.

The Crucial Question

Discussion during the years that have elapsed since Lausanne has made it evident that the crux of the Christian union question is the doctrine of the church. Obviously we need a doctrine of the church that will include all Christians, both the Anglo-catholics and the Quakers. This will require some thinking, perhaps some rethinking, on the part of both Anglo-catholic and Quaker. It would be grand if, in spite of all the history that is behind us, we could approach the question of the nature and functions of the church at Edinburgh, when the World conference on faith and order convenes again, with an open mind. It would be better still if we could think it out together.

This would require on the part of some branches of Christendom some thinking in unaccustomed channels. The writer has had occasion within recent weeks to inquire of Baptist leaders of many climes and races, "What is the Baptist doctrine of the church?" The question was asked, with others, in an effort to discover what Baptists the world over really believe about Christian union. The answers received indicate that the doctrine of the church is a subject to which most of my correspondents have given little consideration. A distinguished professor in a well-known theological seminary doubted whether there is "any current Baptist consensus on the doctrine of the church," a doubt that seems to be abundantly justified. When, somewhat startled, the writer expressed his astonishment to an informed representative of a sister denomination of the congregational order, he was assured that the same uncertainty, not to say confusion, of thought in all probability prevailed within his friend's communion also.

Convictions Concerning Unity

If one has indefinite ideas about the church he will not have definite convictions as to the necessity of organic church union or as to the basis upon which, if necessary, it must rest. If within the membership of a denomination there are held many different definitions of the church, there will be as many views about Christian union, its necessity and basis. Tell me what you think about the church and I will tell you what you think about Christian union.

The Anglo-catholics, for example, have a very definite conception of what constitutes the church, and unity is an essential element in it. Jesus Christ, they say, founded not the churches but the church and ordained its form and function. When he left the world he commissioned the twelve with all the authority that belonged to him as Head of the church, to be exercised in the three fields of prophecy, priesthood and government. The apostles in turn transmitted this authority, through the laying on of hands, to the bishops who succeeded them, and these transmitted it in the same manner to their successors in an unbroken succession of the ministry through all the intervening centuries to the present day. The necessity of church unity is a clear and consistent consequence of that view, as is also the Anglo-catholic conception of what the "order" of that united church must be.

If, on the contrary, a denomination conceives itself to be composed of local bodies of believers, each of them autonomous and independent, it will certainly not think organic union to be necessary. Not having it among themselves, it will be hard or impossible for such churches to believe it to be an essential part of the divine plan for Christendom at large.

Attitudes toward church union thus flow out of doctrines of the church. But, in addition, conceptions of the ministry, creeds and sacraments are corollaries of doctrines of the church. To the Anglo-catholic the validity of the orders of the ministry, the efficacy of the sacraments and the binding nature of the historic creeds all depend upon this conception of the nature of the church as determined by the perpetuation of the commission of apostolic authority through successive

generations. To the so-called evangelical of the congregational order, on the other hand, the local church has authority of itself, under the guidance of the Spirit of God, to ordain a ministry, make a creed, and administer the sacraments, and no apostolic succession of a historic or visible nature is essential to validate such procedures.

What's Ahead at Edinburgh

There will thus gather at Edinburgh in 1937 at the World conference on faith and order delegates of churches with contrary and incompatible doctrines of the church, holy orders, the sacraments and the creeds and, therefore, with wholly irreconcilable presumptions as to the sort of relationship which the existing churches ought to bear to one another. It would appear that the first objective of the conference should be to reach an agreement upon this central theme. As long as that necessity is ignored the delegates will be talking at cross purposes and will get nowhere. In so far as the conversations at Lausanne were futile, it was because when the delegates talked about "the church," the term meant different things to different people.

A good way to begin at Edinburgh, therefore, would be to ask each constituent group to state succinctly what it means by the church, and the arguments by which it would support its definition. The next step should be to determine in council together which definition is correct and justified by the facts of history and reason. The third and last step would be to decide what the accepted definition of the church involves as to the relationship which Christian disciples should sustain one to another within an organization thus defined.

Merely to suggest the possibility of so logical a procedure in this admittedly illogical world will seem to the reader to be extraordinarily naive. It would be difficult, of course. We approach the question with so many preconceptions and with so much history to contend with, that it would be hard even to discuss it in a dispassionate strain. We have fought so vigorously for our distinctive views and under stress of opposition have become so sure of them and have made such extravagant claims for them that it would be irksome to any of us to abandon or even to modify them.

A First Essential

Yet these contrary and incompatible doctrines of the church cannot all be right. No two mutually exclusive definitions of any object can be equally correct. One may be right and the other wrong, or each may be partly right and partly wrong, or both may be wrong. There is no fourth possibility and it is exceedingly important—it is, indeed, essential—if we are to make any progress in the discussion of Christian union, to determine first what the Lord of the church designed his church to be.

So far as church polity is concerned we admit this would be difficult. All the Christian communions profess to derive their polities from the New Testament. At a luncheon meeting in New York of clergymen of various Christian bodies interested in the coming World conference on faith and order the writer, with his tongue in his cheek, remarked, "The denomination to which I belong claims that its polity is based upon the teaching of the New Testament. Can any of you gentlemen advance a claim like that for the communions that you represent?" There were present two Anglo-catholic Episcopalians, two Presbyterians, two Lutherans, a Congregationalist, a Methodist, a Quaker and a Seventh Day Baptist. With a tolerant smile, each in turn took up the challenge and proceeded to show, to his own satisfaction, that his own communion, so far as its polity was concerned, clearly reflected the teaching of the New Testament. There is an element of the ludicrous in that, of course, and an element of pathos, too. It would appear to be possible for equally sincere students to draw very different conclusions from their study of the New Testament, and for each to be convinced that his findings are wholly right and those of all others wrong. What is needed at this juncture in the progress of discussion of the problem of Christian union, when we seem to be approaching an impasse, is a new study of the New Testament to discover what the church should be. Surely that is not impossible.

United Study Needed

But if that study is to be productive and irenic in its results it must be a united study. Too long we have studied the New Testament in our separate schools. We need to pool our discoveries and to correct one another's insights. We must approach Christ together if we would understand him. And this we should undertake at Edinburgh. Suppose, for the moment, that we should thus consider afresh, and together, the Anglo-catholic hierarchical doctrine of the church. In the absence of historical proof that an apostolic succession of the ministry has been actually maintained without intermission from the first century to the present day, Anglicans and others appear to hold that it ought to be believed as a matter of faith, on the ground that this is obviously the method which God would pursue. Thus the question becomes one of opinion and judgment and spiritual insight. Would it not be well for those who take an affirmative position on so moot a question to check their conclusions with those of their Christian brethren who feel no such assurance that this is God's way of conveying grace or, indeed, think it to be quite incredible?

Suppose, on the other hand, those who feel so confident that the congregational order of independent, autonomous local churches is the scriptural and divinely ordered plan for the church at large should be willing to submit their convictions to the judgment of those who interpret the New Testament otherwise? It is conceivable that they might learn something and modify their views. Indeed, we ought all to have learned something in the course of the years since the Christian bodies now existing were first established. It is impossible for the advocates of any form of church polity to be as confident as were their fathers that they have an exclusive claim to first century prec-

edents. We know more about the New Testament than did the fathers.

If Dr. Streeter is right, we must conclude that in the New Testament itself there can be traced an evolution in church order, and "that, at the end of the first century A.D., there existed in different provinces of the Roman empire different systems of church government. Among these, the Episcopalian, the Presbyterian and the Independent can each discover the prototype of the system to which he himself adheres." If this is true, then, as Dr. Streeter exclaims, "in the classic words of Alice in Wonderland, everyone has won, and all shall have prizes!" But more important than that, if this is true, surely the various Christian bodies should relinquish as childish their mutually exclusive claims to be the New Testament church on the ground of their respective polities.

The Appeal to the New Testament

But we ought also to know by now that the New Testament makes less of church "order" than of almost everything else that goes to the making of a church. The early Christians were thinking of something far more vital and urgent. They were face to face with an aggressive paganism and were fighting for their spiritual existence. They were eager to explore the possibilities of the Spirit-filled life. They had ever before them an impossible ideal in the person of their risen Lord and were striving to approximate it.

For a church, therefore, to claim that it is the New Testament church because of the form of its organization is to pick upon the characteristic of least significance to the first Christians. We must go deeper than that. There are New Testament definitions of the church which we might well apply to our churches. They run like this—"a household of God," "a holy temple in the Lord," "a habitation of God through the Spirit," "a spiritual house, an holy priesthood," "the house of God, which is the church of the living God, the pillar and ground of the truth." No church to which such appellations are wholly inapplicable, whatever may be its polity, can claim to be a New Testament church.

At Edinburgh, then, let us forego all further discussion of ecclesiastical patterns as unprofitable and agree upon a doctrine of the church that shall have some spiritual substance in it. Having agreed upon what the church ought to be, let us confess our faults one to another in scriptural fashion and determine upon what spiritual basis we can get together, and work together to make the church a living flame of passionate devotion to its Lord, that together we may bring the world to his feet.

Wanted: a doctrine of the church!

Nova Scotia Sees a Great Light

By J. King Gordon

I WAS sitting across from Peter Maniche on an eastbound Canadian train. The snow-covered hillsides and frozen lakes of Nova Scotia sped past the window. On Maniche's right was a representative of the provincial department of agriculture. He was saying: "I know of nothing like it in the whole of Canada. Last summer I took some members of the legislature down with me to visit the fishing villages along the north shore which a few years ago were in a most depressed and wretched condition. The members of parliament could scarcely believe their eyes, so great was the change in the conditions of living which had taken place."

"But how did it all start?"

"It began with the study clubs. Think of it! study clubs in communities where formerly hardly a book was read, where only on rare occasions a newspaper came in from the outside, where schools were run down and illiteracy was common. I was in one such community a few years ago where a poor little underpaid teacher was struggling along in a badly equipped school. Now there are two competent teachers, night school five nights a week and half a dozen study clubs meeting regularly in the homes. It's marvelous!"

"And out of the study clubs, cooperation?"

"Yes. The study clubs appear to be a necessary preparation for the cooperative enterprises. Where cooperation has failed, in nine cases out of ten it is where the people do not understand it—do not understand its philosophy, do not understand its technique, do not genuinely believe in it. The study clubs and cooperative projects have meant for these people a completely new approach to life. They roar with laughter when someone suggests that there might be some advantages in returning to the old ways."

Then he went on to describe the actual operation of a lobster cooperative where the fishermen had banded together and timidly essayed to market a shipment of fish in Boston independently of the private fish company. He told how from that initial venture the grading of lobsters had resulted, with benefit to the fishermen, and had provided an incentive in the matter of careful selection and packing. How, later, a cooperative lobster cannery had been set up and was operating successfully. How, still later, a cooperative buying club had blossomed into an efficiently run cooperative store. How a credit union had added to the physical security of the fishermen in the slack seasons and had enabled them to purchase equipment for which, in the old days, they had to place themselves in debt to the private companies, sometimes remaining in debt after the balance had been reckoned up (by the company) at the end of the fishing season. In short, how an entire region, once in despair of soul because of its economic

despair, has been given a new standard of living and a new spirit of courage and hope.

"I tell you it is nothing short of a miracle."

I

"New Scotland" lives up to its name when you cross the strait of Canso which separates Cape Breton island from the mainland of Nova Scotia. The hills and the valleys are Scotland; so are the sparkling Bras d'Or lakes, in a chain almost dividing the island in half. And the people are Scots, as clannish as their forbears, who many years ago crossed the sea to found their homes in a new land. They live in little fishing villages along the coast, they cultivate their little farms, they preserve their Scottish traditions, customs and language. You have to get far north into the highlands of Scotland to hear the Gaelic as it is commonly spoken in Cape Breton. The religion of the people is predominantly Catholic, although there are many communities in which Presbyterian church and manse are the focal centers of life.

Economically, this section of Canada has remained particularly backward. Primitive methods of cultivation, inefficiency in marketing practices, and the exploitation by the great private corporations have been the contributing factors. Royal commissions have reported from time to time on the plight of the Maritime fishermen, their reports revealing that frequently the yearly income of a fisherman totals as little as $75 and seldom exceeds $400 or $500. On the Atlantic seaboard are the famous Cape Breton coal mines, reaching down for miles under the sea. Here is to be found one of the greatest concentrations of industrial population in Canada—eleven thousand miners, four thousand steel workers and their families crowding into a half a dozen closely adjacent towns. Here too are the marks of industrial exploitation deepened by years of depression. The dreary rows of unpainted houses, many of them lacking in modern conveniences of any sort, speak eloquently of environment that renders life drab to the point of hopelessness.

Yet essentially it is a good land with magnificent economic possibilities. Its people have contributed some of the most brilliant and valuable men in Canadian society. Free from many of the complexities of urban industrial life the communities suffer nevertheless from dependence upon the wider industrialized world without being in a position to reap its advantages. Until a few years ago it was an unawakened land drugged by ignorance, apathy and loss of hope.

The awakening began with the pioneer efforts of a few priests, burdened by the distress of their parishes, and a few university professors, who had caught a vision of a cooperative society from which the twin evils of ignorance and exploitation had been banished. Hugh MacPherson, brilliant linguist and ranking scholar of the Maritimes, was one of these early pioneers. So was Dr. MacDonald, now bishop of Victoria, British Columbia. So was Dr. James Tomkins, beloved radical of the St. Francis Xavier fraternity, who converted an exile to a remote fishing village into a demonstration of cultural and economic transformation which one must see to believe. The man is a flame, ruthlessly consuming blind reaction or selfish opposition, scorching in his denunciation of all forms of exploitation, firing to blazing enthusiasm and incredible achievement the common people in whom he has a faith which is almost sublime.

Along the road marked by such pioneers now press forward the men and women of the present extension department of the University of St. Xavier in Antigonish—Dr. Coady, Professor A. B. MacDonald, Father Chisholm, Sister Mary Michael, Miss Kay Thompson, and the field secretary, Alex S. McIntyre, whose work in the mining area is the most spectacular of the recent achievements of the department. Nor are the pioneering days over, for these workers and many others are constantly on the trail, summer and winter, by rail, road and sea, penetrating far back from the well traveled routes into the most remote villages, driving for thirty or forty miles in an open sleigh in bitter subzero weather. These are the men and women of Antigonish who have harnessed their dreams to their labors, and are now being rewarded by seeing the new society emerging slowly but with increasing certainty from the wastes of the old.

II

The University of St. Francis Xavier is favorably situated from the standpoint of the adult education program which it sponsors. Close to the strait of Canso, it is within easy reach of its chief work in the island of Cape Breton. At the same time, since it is on the mainland of Nova Scotia it is in a good position to extend its influence westward toward the richer agricultural and fruit growing belts of the province. As soon as you enter the extension office you are conscious of its sphere of influence.

It is early and the secretary, who has to be much more than a secretary, is in the midst of her morning's correspondence. There are thirty or thirty-five letters in the mail, most of them from study clubs and cooperatives. They come from fishing villages far up the coast, from the mining towns around Sidney and from more distant points in the two neighboring provinces of New Brunswick and Prince Edward island. They are reports of progress, requests for books, for pamphlets on the organization of cooperatives and credit unions, for speakers, for advice on special problems arising out of the reconstruction of the social life of the community. In all the letters there is an alertness, an awareness of the conditions in the modern world and more than anything an assurance that with cooperative organization and relevant knowledge economic conditions can be vastly bettered.

The office of the extension department is particularly busy this morning. A month's study course is being carried on with the express purpose of training leaders for community work. Some sixty-five are in attendance. This special course is taking the attention of Dr. Coady; this morning he is engaged in delivering a lecture in economics. Professor MacDonald is in close conference with Alex S. McIntyre, field secretary for the mining area, who has just one day to spend in

Antigonish. Sister Mary Michael, in charge of the women's study club and handicraft section, is actively instructing leaders in the art of glove-making.

Having learned from one day's mail the ceaseless demand for information which comes in from all over the province, I stroll around and inspect the library and the literature department. There is hardly a subject in the wide fields of cooperation and rural sociology and economics which is not covered by pamphlet or mimeographed material. Useful articles from current periodicals or even technical works are clipped or summarized, cut into a stencil and then distributed broadcast. Every two weeks a bulletin is printed and distributed to every club, cooperative and credit union. This pamphlet and bulletin material provides the basis for most of the discussion in the various groups.

For the leaders and club members who wish to pursue their education further there is the excellent traveling library of about two thousand volumes. I was interested in some of the titles and authors. In the economics section, for example, I discovered Henry Wallace's "The New Frontier," Stuart Chase's "The Economy of Abundance," Benson Landis' "The Third American Revolution," Schlinck's "A Hundred Million Guinea Pigs," John Strachey's "The Nature of the Capitalist Crisis" as well as "The Coming Struggle for Power" and the League for Social Reconstruction's "Social Planning for Canada." G. D. H. Cole, Arthur Salter, Stuart Chase, Norman Thomas, Barbara Wooten are represented in all their recent volumes dealing with the nature of the present crisis. The causes of war are dealt with in books by Sir Norman Angell and such writers as Englebrecht and Hanighen. There are the authoritative works on the subjects of fascism and communism. The Russian section includes among its authors Chamberlin, Sherwood Eddy, Maurice Hindus, Emile Burns and George S. Counts. "New Russia's Primer" has been immensely popular. And so in the field of education where Thorndyke, Kilpatrick, Counts and Dewey loom large and in sociology, in agriculture, in labor problems, in handicraft the most qualified writers on the special subject are to be found in the extension library. That seventy-five per cent of the volumes are in constant use, that one of the heaviest single items of expense in the budget is the one-way postage on books, is eloquent testimony to the educational awakening of the people on the eastern Canadian seaboard.

III

"But you must get out and see the actual work in operation."

So it was that at Professor MacDonald's suggestion I left Antigonish with Field Secretary Alex S. McIntyre that evening.

An overnight's train trip took us to Sidney. The road from Sidney to Reserve mines was banked high with snow and at times the drifts had closed in to make the passage of more than one car impossible. The drifts flattened out and on our left appeared a bleak row of unpainted houses. A little apart, gaunt and ugly, the smokestacks and superstructure of three mines. "Reserve mines," said Alex S., and I wondered how any culture could survive or flourish in this unlovely wilderness of modern industrialism.

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"Alex!" shouted Dr. Tomkins over the storm. "Do you think we are on the right track?"

"Yes, of course. But what do you mean?"

"I mean the whole movement—study clubs, credit unions, cooperatives. Is it really going to work out? Is it going to enable these people to solve their big problems? Alex! Is it going to make them complete masters of their lives?"

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Antigonish. Sister Mary Michael, in charge of the women's study club and handicraft section, is actively instructing leaders in the art of glove-making.

Having learned from one day's mail the ceaseless demand for information which comes in from all over the province, I stroll around and inspect the library and the literature department. There is hardly a subject in the wide fields of cooperation and rural sociology and economics which is not covered by pamphlet or mimeographed material. Useful articles from current periodicals or even technical works are clipped or summarized, cut into a stencil and then distributed broadcast. Every two weeks a bulletin is printed and distributed to every club, cooperative and credit union. This pamphlet and bulletin material provides the basis for most of the discussion in the various groups.

For the leaders and club members who wish to pursue their education further there is the excellent traveling library of about two thousand volumes. I was interested in some of the titles and authors. In the economics section, for example, I discovered Henry Wallace's "The New Frontier," Stuart Chase's "The Economy of Abundance," Benson Landis' "The Third American Revolution," Schlinck's "A Hundred Million Guinea Pigs," John Strachey's "The Nature of the Capitalist Crisis" as well as "The Coming Struggle for Power" and the League for Social Reconstruction's "Social Planning for Canada." G. D. H. Cole, Arthur Salter, Stuart Chase, Norman Thomas, Barbara Wooten are represented in all their recent volumes dealing with the nature of the present crisis. The causes of war are dealt with in books by Sir Norman Angell and such writers as Englebrecht and Hanighen. There are the authoritative works on the subjects of fascism and communism. The Russian section includes among its authors Chamberlin, Sherwood Eddy, Maurice Hindus, Emile Burns and George S. Counts. "New Russia's Primer" has been immensely popular. And so in the field of education where Thorndyke, Kilpatrick, Counts and Dewey loom large and in sociology, in agriculture, in labor problems, in handicraft the most qualified writers on the special subject are to be found in the extension library. That seventy-five per cent of the volumes are in constant use, that one of the heaviest single items of expense in the budget is the one-way postage on books, is eloquent testimony to the educational awakening of the people on the eastern Canadian seaboard.

III

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Should the Jewish Masses Emigrate?

By Henry W. Levy

THE RECENT anti-Jewish riots in Poland, following by only a few weeks the proposal made in the Polish senate that the country rid itself of at least a million Jews, dramatically highlights the reconsideration of the plan agreed upon by English Jewry for the mass emigration from Germany within the next four years of 100,000 youthful Jews between the ages of 17 and 35. This was the $15,000,000 scheme brought to America in January by the English delegation composed of Sir Herbert Samuel, Viscount Bearsted and Mr. Simon Marks. It is the plan to which the Warburg-controlled Joint Distribution committee and the Lipsky-Wise-directed United Palestine appeal subscribed.

But already doubts are beginning to arise. Such Palestinian workers as Rabbis Stephen S. Wise of New York and Abba Hillel Silver of Cleveland have been so inconsistent as to urge funds for the settlement of German Jews in Palestine while at the same time denying that the migration of 100,000 young Jews from Germany would be tantamount to a complete Jewish exodus from the reich and the abandonment by German Jewry of its fight for citizenship in the fatherland. It would seem as though the deep and abiding interest in Palestine of Rabbis Wise and Silver is in conflict with their responsibilities as leaders of American and world Jewry.

Putting a Premium on Anti-Semitism

Dr. Wise has said: "There is to be no exodus from Germany. The German Jews have the right to remain in Germany." And Dr. Silver has written: "The Jews of Germany will not leave Germany. Any attempt on the part of Jews to liquidate that important Jewish community in the heart of Europe is impractical, shortsighted and dangerous." Reading such declarations the observer cannot help but infer that in their more considered second thought these Jewish leaders have come to a realization that the exodus plan is, in many respects, fraught with grave danger for world Jewry. Certainly, the developments in Poland cannot have failed to create further doubts as they drew attention to the prime danger inherent in the exodus plan, that of making the removal of Jews from an unfriendly country the reward of anti-semitism.

It was on February 20 that the happenings in the Polish senate gave rise to fears in the hearts of those Jews who look beyond the German situation and who are not blinded to the general Jewish problem by their loyalties to Palestine. It was then that two senate leaders openly demanded mass emigration of the Jews from Poland declaring that there are no prospects within the country for the amelioration of their plight. Also, there was voiced an implied warning that nazi anti-semitism might be emulated in Poland to obtain additional Palestine immigration certificates. The two Poles who thus concerned themselves with the Polish-Jewish problem were Prince James Radziwell, president of the national-conservative bloc and former head of the state department, and Senator Michal Wostorowski. Both suggested to the senate budget committee that the government approach American and British organizations for aid in expatriating Polish Jews. A few days later Ladislow Rackiewicz, minister of the interior, said that the government looks with great favor upon an emigration of Jews from Poland.

Following Germany's Example

It was Prince Radziwell who made no bones about the efficacy of anti-semitism in the persuasion of world Jewry to finance an emigration from Poland. Said he: "If Germany has by anti-semitism gained a high quota of certificates (immigration certificates to Palestine) the Polish anti-semites might wish to follow Germany's example." Count Wostorowski, who pointed out "that Poland has a million Jews too many," asked that the government undertake diplomatic negotiations with Great Britain regarding an increased allotment of Palestine immigration certificates. He also suggested that perhaps another territory for settling Jews could be found which was "less dependent on the caprices of English politics."

To this, the government answered through Interior Minister Rackiewicz: "The question does not lie within the competence of the Polish government but demands international action." There the matter rested until the anti-Jewish riots of Prztyk horrified the world. The Polish anti-semites, it would seem, are testing out the views of their senators.

And therein, of course, lies the great danger of the German exodus plan. With nazi anti-semitism paving the way for the removal of the Jews from Germany, it was only natural that the equally anti-semitic Poles would make a similar attempt. And by the very nature of things, this Polish attempt to rid itself of what it calls "surplus Jews" will very possibly be followed by similar measures in Austria, Rumania, Hungary, Czechoslovakia and other European countries. In short, mass emigration of Jews is the answer to the anti-semites' prayers. It threatens the very foundations of Jewish life in Europe. The Jew baiters of each country in turn will seek this solution, this mass emigration, for their own country.

An Impossible Solution

Such a wholesale exodus is, of course, impossible. The settlement in other lands of the 450,000 Jews estimated to be still within Germany is a problem of such magnitude that even the $15,000,000 English plan does not take care of all of them. And most certainly the emigration of any considerable part of the 3,500,000 Polish Jews is absolutely out of the question. For one thing, the funds couldn't be raised; for another thing, there is no country or countries throughout the

world that would care to absorb anywhere near this number of immigrants, Jews or otherwise.

It is thus readily apparent that the German exodus plan has within it the possibility of the creation of a problem larger than the one it is attempting to solve. It thus must be viewed by world Jewry not merely as a method of German relief but from the much broader point of view of its possible world implications.

Criticism of the exodus plan may also be voiced from a strictly German-Jewish point of view. In this regard, I will limit myself to two phases: the presupposition that an overwhelming majority of German Jewry is eager to turn its back upon its thousand year background in Germany; the fact that the exodus plan is defeatism of the worst sort in that it acknowledges that the nazi racial doctrine has come to Germany to stay and that the plan represents the nazi point of view and the nazi solution of the Jewish problem, *Judenrein*.

For it must be admitted at the outset that the exodus plan, calling as it does for the removal of 100,000 young German Jews from Germany within the next four years, means the virtual removal of Jewry from Germany. Only those who have passed their prime of life, and those who are too young, would be left in Germany.

The proponents of the exodus plan claim that there are more German Jews eager to leave Germany than they can handle. (In Washington at the national conference on Palestine, Lord Bearsted said: "We shall do no propaganda for emigration in Germany. It is quite unnecessary.") Nevertheless it does not seem logical that the German Jews are, as yet, ready to turn their backs on the fatherland after only three years of Hitler. True, their lot has been a hard one. But as pioneers in Palestine, or elsewhere, they certainly don't expect an easy life.

Then, too, the anti-semitism of Hitlerism has been generally analyzed as a temporary aberration. It may have five, ten or even fifteen years of life but certainly the world is not so pessimistic as to believe that extreme nationalism coupled with anti-semitism is to be a permanent thing. Also, the war threat which so many competent observers have predicted for Europe in 1938 or thereabouts may be an "out" for German Jewry in that national socialism may meet its doom in the war it is doing its best to precipitate.

Accepting Nazi Doctrine

Surely, the German Jews must be aware of these factors. It is inconceivable that the typical German Jew, long known as a devout German, should desire to leave his own country when the possibility exists that the present situation may be relieved within the next few years. It is understandable that the German Zionist, especially in view of the last few years, should want to migrate. He, of course, should be helped to achieve his desires. But his flight is not, and should not be called, a mass migration.

Also to be considered is the fact that the exodus plan is identical with the nazi point of view which claims, as is well known, that the Jews are not true Germans and should be forced to leave the reich. For Jewry to subscribe to this viewpoint is unwholesome, as it would be practically an affirmation of nazi race theories, an admission by implication that the Jew is a person apart.

It must be remembered that Jews are not the only sufferers from naziism, that no one is advancing emigration as a solution for the several million non-Jewish sufferers from Hitlerism. Just as Jews must fight ghettoism wherever it rears its ugly head, they must also not offer Jewish solutions which are ghetto-like in their implications. The salvation of German Jewry is the salvation of Germany itself, its eventual redemption from the curse of Hitlerism.

BOOKS

The Federal Social Security Act

TOWARD SOCIAL SECURITY. *By Eveline M. Burns. Whittlesey House, $2.00.*

SOCIAL SECURITY IN THE UNITED STATES. *By Paul H. Douglas. Whittlesey House, $3.00.*

THE ACT about which these books are written is a very intricate and far-reaching law. America has not hitherto seen its kind on this scale. Reading it will not completely enlighten one about its background, its objectives or its implementation. These works, by persons in sympathy with its general purposes, give, as the subtitle of one of them indicates, "an analysis and appraisal" of this legislation.

In her preface Dr. Burns endears herself to the busy reader by saying that her "book will fail to satisfy the professional economist or lawyer. It lacks footnotes, legal citations and statistics. It is unprofessionally brief. Its conclusions are innocent of the nicely balanced qualifications with which experts habitually safeguard their omniscience." She begins by discussing the four types of insecurity, those due to old age, to unemployment, to sickness, and to the death of a breadwinner. By dividing her work under "security as a right and security as a concession," she analyzes the act's attack on these four types of insecurity.

Dr. Burns treats the contributory old age annuities as a *right* and all other benefits under the act as governmental *concessions*. A political cynic would wonder whether the first of these is, in fact, a right. There is no express provision in the act for the government's issuing a written contract to the contributing annuitant. The act says every qualified individual shall be "entitled" to receive an old age benefit, but the act may be altered, amended or repealed at any time by congress. The only safeguard against material alteration or outright repeal for those contributing a long time is political reprisal at the polls. Moreover, withdrawals of a contributor's cash value existing at any time is forbidden, but this is necessary in order to effectuate one of the fundamental purposes of the act: to compel working persons to save for their old age and thus, in a measure, tend ultimately to reduce the burden upon the government.

She does not overlook, but emphasizes, the fact that under the present economic order insecurity is the stimulus forcing persons to engage in production and that consequently to give too much security would be socially detrimental. The act protects society against this by giving security under conditions so unpleasant that it will be accepted only in emergency; by making the standard of living assured much lower than that obtainable when taking an active part in production; by granting more adequate security only to those who prove that they have cooperated in production in the past; and by limiting the period for which security is granted.

The act excludes from its protection many types of labor, particularly agricultural and domestic. These exclusions, as Dr. Burns well observes, will bear heavily on women and Negroes, most of whom are employed in these excepted employments.

In contrast to Dr. Burns' book, the work of Professor Douglas has "footnotes, legal citations and statistics" and a well-printed copy of the act, but he has not made any discernible attempt "to safeguard his omniscience by nicely balanced qualifications." In addition to an analysis of the act he gives a history of the change in informed opinion leading to its adoption; a discussion of the problems of the President's committee on economic security; sidelights on the Townsend plan and the Lundeen unemployment bill; and a very good presentation of the arguments against the Clark amendment, relating to the exemption from the act of pension plans of private industry.

The by-products of legislation often prove as important as its main objectives. Professor Douglas' discussion, especially with respect to the administration of the act, by implication suggests the possibility of some of these by-products. Approximately 26 million people will be insured under the mandatory old age annuity provisions. A vast amount of keeping track of workers from job to job and from state to state will be necessary to establish proofs of ages, identities and death. If numbers are used for identification, will employers work out a blacklist on the basis of these numbers? Will the information gathered about so large a group be used to develop a secret police or an espionage system?

Professor Douglas makes a very good case from the layman's standpoint for the constitutionality of the act, all of whose parts apparently have considerable precedent sustaining their validity except possibly that title in the act relating to the mandatory old age contributory annuities. The framers of the act worked carefully to be within constitutional limitations.

Both authors are aware that the government faces the danger of being continually pressed to be more and more generous in benefits. Both also recognize the embarrassment created by a huge reserve for the old age contributory annuities. But Professor Douglas throws considerable light on a collateral purpose of this reserve, namely, to give added powers to the treasury to reduce business depressions and minimize booms through the expansion and contraction of credit.

BYRON BEATTY SERVIES.

Books in Brief

A PORTRAIT OF PETER. *By J. Alexander Findlay. Abingdon Press, $1.25.*

Dr. Findlay has mined deep in the gospels and brought up treasure both new and old. His is not the traditional portrait of Peter, impulsive, easy of speech, but of one who asked relevant questions and made pointed answers, truly the rock on which Christ built his church.

YOUNG ADULTS AND THE CHURCH. *By Jessie A. Charters. Abingdon Press, $1.00.*

Now that psychologists concede that the learning process does not stop with adolescence, adult education is coming to the fore and the church must give attention to it. Many pastors will welcome this exceedingly practical book born out of a laboratory experiment with a group of young adults. Mrs. Charter's group is not just another Bible class with novel publicity methods, but one which is built upon a keen understanding of the philosophy of modern education and of the needs of young people between the ages of sixteen and thirty-five.

THE MAN WHO KNEW. *By Ralph Waldo Trine. Bobbs-Merrill Company, $1.50.*

The author of "In Tune with the Infinite" after thirty-five years writes a sequel, an uncritical outpouring of subjective experience which touches few of the great social issues of today. The thesis is that a universal divine life is at the center of all and that we may become channels through which this Life flows out to the rest of the world. God is no Barthian altogether "Other"; we are kin to the Divine, sons of the Father. The great "Way-Shower" is Jesus, with whom the bulk of the book is engaged. The disclosure of a rich relationship.

INVINCIBLE SURMISE. *By Granville Paul Smith. Houghton Mifflin Company, $2.50.*

The blurb would lead one to take this novel for a story of the soul's revolt against worldly standards. And it is possible that the naive, while enjoying childish heroics and sentiment, will believe that they are acquiring wisdom. As a matter of fact, the author seems to have little of the psychological or social knowledge needed for his theme. Possibly through inexperience, he has filled his book with the usual fistfights, love-making and puerile philosophy of the popular romance.

CORRESPONDENCE

The Jewish Problem

EDITOR THE CHRISTIAN CENTURY:

SIR: In view of recent articles and correspondence concerning the Jewish problem appearing in The Christian Century, some remarks of a Jewish friend of mine are interesting. She was born in Russia and was brought to this country when a child. She has been engaged in various forms of social work for a number of years. Last summer she paid a visit to Russia. In talking of that visit she said, "Russia is a wonderful place for Jews, and a terrible place." When pressed to explain her meaning she went on to say that it was a wonderful place because there was no discrimination against Jews, but terrible because they could not stay without assimilation.

Lakewood, Ohio. HELEN M. WRIGHT.

EDITOR THE CHRISTIAN CENTURY:

SIR: As one who believes that the Jew is distinguished from his fellow American only by the faith he professes and as one who has little sympathy with any interpretation which emphasizes "nationalism" or speaks of a special "civilization" I would nevertheless protest against your recent editorial "The Jewish Problem." I have reread your editorial by substituting the word "Catholic" wherever you use the word "Jew" and "Protestant Christianity" where you use the word "Christian" and the conclusion I then arrived at was that your strictures apply with even greater force against the Catholic because he, unlike the Jew, has definite doctrines that he feels are superior to those of Protestantism and which he will neither compromise nor abate. The doctrines of Protestantism and Catholicism seem irreconcilable in present day civilization and yet they live side by side.

Is it not time to set aside the ideal of America as a "melting pot"? A melting pot only produces an alloy, which has no personality and reduces all to the least valuable common denominator. Is it not time to present America as a master painting where the different colors have their special place, or an orchestra where

each instrument plays its part and together produce harmony. Are not Protestantism and Catholicism and Judaism, each with its shades of differences, the colors of the masterpiece or the instruments which produce the American way—religious liberty? Should not our striving be for a variety that will produce the unity of cooperation?

Temple Mount Sinai, El Paso, Tex. MARTIN ZIELONKA.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Dr. Joseph Ernest McAfee on the Jewish problem and your editorial comment upon it seem to me to present the most dangerous doctrine presented in The Christian Century for many years.

Dr. McAfee is disturbed that the Jews solidify into a "permanent segregated group in the midst of an organism which all the sanctities of democratic society demand shall be one community." The point of Dr. McAfee's article is really that we can tolerate the Jews only while we live on the hope that they will cease to be Jews and become Christians. "A democratic society is peculiarly sensitive to such violations of its sacred unities. . . . There can be no unity, nor can there be social health so long as any group invokes the holy sanctions of religion and the inviolable solidarity of national life in the perpetuation of permanent and irreconcilable factionalism." One would like to ask Dr. McAfee what he proposes to do about Catholicism and about Lutheranism and about Episcopalianism and about every other religion in America which bids fair to maintain itself against the melting pot of our sectarian Christianity. Does not the logic of his argument drive him directly to the policy proposed by the extreme nazis, namely, the forcible amalgamation of Catholicism and Protestantism in the interest of "Volksgemeinschaft"? The fact is that Dr. McAfee's whole argument is oriented in a cultural totalitarianism which smells of naziism even after he has perfumed it with the sanctities of democracy and liberalism. Here is a conception of national society which hasn't the slightest appreciation of the possibilities, even of the necessity, of cultural pluralism in the complexities of modern existence. Here is a social theory which hasn't learned a single lesson from the religious controversies of the 17th century. By its logic England ought to root out every nonconformist sect which does not promise to allow itself ultimately to be absorbed in the established church.

Your editorial comment upon the article is just as full of dangerous doctrine as the article itself. You are in favor of tolerance only if "there exists in the background the same pragmatic assumption that the difference or disagreement will yield to some form of unity in which the common life will be set forward and enriched." You declare religious differences to be tolerable only upon the basis of the alternative hopes "that one will give way to the other or that they will interpenetrate one another to their mutual enrichment." Here is the same cultural and religious totalitarianism.

I do not see that your editorial comment on Rabbi Mann's article makes your thesis more palatable even to the slightest degree. Whether Judaism is a culture or a religion, it is in either case slightly equivocal in its emphasis. For it is on the one hand a prophetic religion of universal validity which ought to be missionary. It is on the other hand a universal religion compounded with racialism and has become the instrument of survival of a great race. One might criticize this equivocation from an absolute perspective but it seems to me insufferable that Christians should offer this criticism from such a lordly plane, particularly at a time when Christianity is everywhere an instrument of gentile aggression against the Jew.

Imperialism and isolationism are two forms of collective will-to-live. The egotistic elements in them are inevitable in the sense that sin clings to every human enterprise. Imperialism is the sin natural to the dominant and more powerful group. Isolationism is the sin natural to the weaker group. If one could make any moral distinction between them it would have to be to the advantage of isolationism for it is a form of defense rather than a form of attack. It is probably a necessary form of defense in a hostile world. In both these forms of egotism there is a seed of death. Both imperialism and isolationism tend to destroy what they seek to preserve. ("Whoso seeketh to gain his life will lose it.") In that sense your plea for cultural interpenetration is justified. The fact that both Christianity and Judaism still live may be due to their fortunate failure to follow the logic of their imperialism and isolationism to its final consistent conclusion. In both of them there are genuine elements of a universally valid prophetic religion which save each from becoming the unqualified instruments of political forces. These elements can be strengthened in each by mutual penetration and by common repentance of similar sins. Such a process is hindered rather than advanced by the program which The Christian Century suddenly espouses with such vehemence. This program is too full of Christian arrogance, however unconscious it may be.

Christians who are everywhere the witting and unwitting tool of gentile imperialism against the Jew might do well to read Jesus' observation on the mote in the eye of the brother and the beam in our own eye before launching such attacks.

New York, N. Y. REINHOLD NIEBUHR.

EDITOR THE CHRISTIAN CENTURY:

SIR: In Doctor Mann's article on "Jewish Integrity and Tolerance" one would like to know the source of the quotation in regard to the Pilgrim fathers that they agreed that "in matters political the majority should rule, but in matters religious the majority had no such power." As a matter of fact, Pilgrim and Puritan agreed upon theocracy as the best and only form of government. Those who disagreed were flogged or banished or even hanged. Women were not exempt, as witness Mary Dyer. Roger Williams, who was banished, was scarcely more tolerant. In his polemic passion he wrote: "I have therefore publicly declared myself that a due and moderate restraint and punishing of the incivilities of the Quakers is so far from persecution that it is a duty and a command of God unto all mankind."

True democracy, the first in the world, was founded on this island of Aquidneck in 1638 by William Coddington, Dr. John Clarke and their band of followers. It was made secure by Dr. Clarke in 1663 after the grant of the royal charter by Charles II. Already in 1658 fifteen families of Jews had arrived from Holland. Henceforth Catholic, Quaker, Jew, Baptist and all others have here lived in tolerance and amity. Puritan theocratic dominance and persecutions ceased.

Newport, R. I. JOHN F. CHASE.

EDITOR THE CHRISTIAN CENTURY:

SIR: George Canning expressed a great truth when he wrote in the 18th century:

> Give me the avowed, the erect, the manly foe,
> Bold I can meet,—perhaps turn his blow;
> But of all plagues, good heaven, thy wrath can send,
> Save, save, oh save me from the candid friend!

There was a Jewish problem in the world centuries before Christianity became the dominant religion of the west. That problem is still in existence because friend and foe alike have beheld the Jew from a vantage point built of non-Jewish thought and experience. The Jew himself, like any other human being, does not know of any such problem until he is made painfully aware of it. In our community on the north shore of Chicago the little Jewish children mingle freely with Christian children in all activities of life until a certain day arrives. From that day on they are no longer invited to the parties of their playmates and schoolmates, nor do they have much to do with them in social and cultural life. They must seek an outlet in the world that is left to them—in the Jewish world. The adolescent Jewish child has in this manner been informed that there is a Jewish problem. Yet it must be borne in mind that his home life resembles closely the home life of his Christian neighbor. His parents attend the same university, the same theater, the same political meeting, and, on frequent occasions, the same church that Christians attend. The psychological roots of anti-semitism are a tangle of race, religion, environment, economics and minority status. The writer of the recent editorial, "The Jewish Problem" may not know it, but the Jew has been examining these roots for centuries in the effort to produce a realistic rapprochement between himself and his Chris-

tian fellow beings. He has been under no delusions regarding the frailty of the structure called "The National Conference of Jews and Christians." His communal leaders have always been wary of that tolerance which is a sweet compound of sentimentalism and wishful thinking. But they have recognized, too, that the tail cannot swing the dog, that four millions of Jews in the United States cannot determine the means of rapprochement between themselves and their Christian neighbors. The millions of the dominant religion must begin much more realistically to do unto others what they would have others do unto them.

If the world does not know the Jew, he does not complain about it. He accepts the fact, and seeks in the most natural manner possible to adjust his life and traditions to the situation which confronts him. In modern American life the situation presents him with a twin difficulty. How shall he maintain his integrity as a Jew, and how shall he reconcile his Judaism with the larger life in which he moves? His own writers have penetrated to the heart of the problem time and again. Yesterday it was Solomon Schechter, Kaufman Kohler, Emil G. Hirsch and Israel Zangwill who sought to tell him what the answer to the perplexing question might be. Today it is Mordecai Kaplan, Hans Kohn, and a host of others who seek a solution for the difficulty. It is not so simple as the editorial writer of The Christian Century would have it. It cannot be forgotten that the Jewish people are in search of a means by which they may live the good life and live it nobly in a world of chaotic values. Like their Christian neighbors they must face the acids of modernity. Only their problem is not limited to the single adjustment of their religious heritage to the social influences of the time. One who knows nothing about the pressure of anti-semitism from without and cultural decay from within can find it easy to condemn Mordecai Kaplan's thesis of a Jewish civilization as a defense mechanism intended to keep Jews apart from their neighbors. This is what is presumed by the writer of the editorial who says: "Any group which *deliberately* (italics ours) removes itself from participation in the process of social change, neither trying to modify the status quo by means of its own ideals nor exposing itself to the normal influences of the dominant culture which tends toward integration, is in for a hard time." Such a presumption is hardly warranted in the light of the actual circumstances attending the inner and outer Jewish life in America. It is extremely doubtful if the author of that statement could discover a single Jewish settlement anywhere in the United States that considers itself an imperium in imperio....

Dr. Mordecai Kaplan is better able to defend himself than is any supporter of his theory. Yet it ought to be said in passing that it is a gross distortion of both his theory and his facts to call them "cultural fatalism." Having overlooked the Christian share in the Jewish problem, it is no far step to the belief that the Jew is confounding confusion worse by voluntarily isolating himself still further. If, however, we were to accept the true premises for "Judaism as a Civilization," we would readily understand that it is much more concerned with presenting a nobler Jew to the American scene than it is with hiding him from his fellows. We would also perceive that whatever the form and practice Jewish life takes in America, it must wait upon the will of the dominant Christian body for "ultimate reconciliation." So far as the external approach to the problem is concerned, it should be no more difficult for the Christian to recognize the Jew taught by Mordecai Kaplan than to recognize the Jew taught, let us say, by Rabbi Hirschberg of Chicago....

The adjustment of Jewish life to the life of the dominant group is contingent upon two factors distinctly at variance with those suggested in the editorial. The first of those factors is the sympathy and understanding of the dominant group, qualities that can impose moral overstrain today as they have imposed moral overstrain in the past. The second is the will of the Jew to maintain his integrity not only because it is the honorable thing for him to do, but it is the only thing he can do if he wishes to keep his self-respect. Rabbi Weisfeld's aim is laudable, even if his pedagogical method is highly questionable. The average Christian is sadly ignorant of the difficulties attending the inner life of the Jewish people. He reflects the spirit of the editorial in his concern about the possibilities of further resentment occasioned by what he interprets to be Jewish isolation. Were he to investigate the sermons preached from Jewish pulpits, the literature published in the Anglo-Jewish newspapers and the motives behind such a careful work as Kaplan's "Judaism as a Civilization," he might see the Jewish problem in an altogether different light. The Jew knows full well that he cannot live in a democracy and maintain a physical or spiritual ghetto life. Nor does he have the slightest wish to do so. He cannot, however, be blamed if he wishes to pick up the scattered threads of his traditions, his ideals and his institutions inherited from his fathers, and repair the damage wrought by the machine age during the past century. To advise such concretization of disembodied philosophies is not to counsel despair. Far from it. It is to summon the Jewish people to clean house, to meet their own problems in a positive manner, and to present to their Christian neighbors the noblest and most dignified Jewish personality possible to help meet the common spiritual and material problems of our country....

North Shore Congregation Israel, Glencoe, Ill. CHARLES E. SHULMAN.

The Question Box

Must objective scholarship acknowledge (however it explains it) that Jesus was an absolutist, calling men to be perfect, even as God is perfect? Or is there in the record itself the possibility of seeing a more relative teaching on the part of Jesus? H. N. S., Millburn, N. J.

THE method of Jesus as a teacher illustrates many of the principles which experience has shown to be of value in giving instruction. His teachings were adapted to the mental level of those whom he addressed. He employed language that was in current use among the people. He accepted as a common basis of teaching the views of his hearers on matters not essential to his message. On questions of history, science and many of the opinions held regarding the Old Testament he raised no issue, although he may have known that many of these views were erroneous. But such errors did not affect the purposes of his mission, and to suggest other ideas would have diverted attention from matters of greater importance. He used such expressions as "the ends of the earth," "the sun was risen," or heaven as above and hades as below, without holding any absolutist attitude regarding such matters, any more than he committed himself to the approval of common ideas regarding the authorship and historicity of the scriptures by his reference to narratives or names.

The same thing was true in his use of figures of speech. He often startled his listeners. Many of his utterances went off like explosions. Such things were spoken with the deliberate purpose of compelling men to think. No teacher ever so crossed the ideas of his time as did Jesus in the use of such expressions as "Blessed are the poor," "Woe unto you that are rich," "Whosoever would save his life shall lose it." These and many other of his expressions, such as his references to food, to hating father and mother, to eating his flesh, and the one referred to in the question, are illustrations of his method. They are not to be interpreted with bold literalism or in the mood of an absolutist, but must be understood in the light of the entire body of his teaching, and recognized as successful attempts to compel men to consider the new truth he was bringing by putting it into a form so bold, so uncompromising, even so disturbing that the hearer could no longer maintain an attitude of indifference.

It has been the mistake of many readers of scripture that they have taken some fragment of the record of the message of a prophet, or even of the teachings of Jesus, and made of it a dogma which by its very incompleteness, when compared with the fulness of the gospel truth, has obscured the central and comprehensive values of the Bible. It must always be kept in mind that the scriptures are an oriental body of writings, and that the leading characteristic of most oriental literature is its figurative, tropical, metaphorical nature. It is not difficult to understand the splendid ideal of character and conduct suggested by Jesus in his inspiring exhortation, "You are to be perfect, as your Father in heaven is perfect." H. L. W.

NEWS *of the* CHRISTIAN WORLD

Cleveland Plans Centennial Fair

Churches to Join in Extended Celebration—Plan Religious Education Council—Interchurch Health Drive

(Correspondence from Cleveland)

CLEVELAND, May 15.—This is centennial year for Cleveland. The city will celebrate with a Great Lakes exposition almost equivalent to a world's fair. The exposition will run for three months and the city is preparing for millions of visitors. The churches will have displays on the grounds and will cooperate in religious services. In addition to the exposition the city centennial commission is promoting other outstanding events. The Church federation has written three items into this centennial celebration—a Salvation Army rally with Gen. Edward J. Higgins, international leader of the army, as guest speaker; a united choir festival in which 2,500 voices will join; and the national preaching mission.

The music festival will be held in the public auditorium, on the evening of May 25. It will be directed by Olaf Christiansen, and the chorus will be made up of the members of Protestant choirs. Almost all of the churches are cooperating. The program will be broadcast over a coast to coast hookup by the National Broadcasting company. Four hundred high school boys and girls and 500 Negro singers will assist in the program.

* * *

To Hold Conference on Religious Education

Monday, June 1, will be a red letter day in religious education work in Cleveland. Dr. Forrest L. Knapp, of the International council; Dr. E. L. Shaver, of the Congregational board; Dr. J. A. Heck of the Evangelical board; Dr. J. S. Armentrout of the Presbyterian board; and Dr. F. T. Swearingen of the Disciple board will lead in a conference on the general subject of leadership training.

* * *

Federation Inaugurates Radio Service of Song

The Church federation has discontinued its daily morning broadcast for the summer and substituted a Sunday night service of song over station WGAR from 9:30 to 10. The federation quartet is supported by a stringed quartet from the Cleveland Symphony orchestra under the direction of Walberg Brown. The new program is eliciting wide response. The broadcast of the Sunday school lesson each Saturday night over station WHK continues with Dr. W. H. Leach of Church Management in charge.

* * *

Churches Cooperate In Health Movement

The churches are cooperating in an Interchurch Health council under the leadership of Mrs. Gertrude Cody Wheaton. The movement is sponsored and promoted under the direction of Miss Virginia Wing of the Anti-Tuberculosis league, and the county commissioners. The Health council and Academy of Medicine are also supporting the endeavor.

* * *

Hold Mother's Day Peace Parade

Five thousand persons participated in a Sunday afternoon Mother's day peace parade in Cleveland. Many bands and floats were in evidence. A policeman was heard to remark, "Golly, I didn't know there were that many people in the world that didn't want to fight."

* * *

Dr. McCombe to Take Office Next Month

Dr. C. Jeffares McCombe, the newly elected president of the Church federation, will take office in June. Dr. Harry B. McCormick, the retiring president, has been a great leader. He retires with the respect and admiration of all of the church people of the city who have come to know him intimately during his presidency.

* * *

And So Forth

The First Unitarian church, Dr. Dilworth Lupton, pastor, ordained and installed Chadbourne A. Spring as associate pastor on Wednesday evening, May 13. Those having part in the service were Dr. Lupton; Dr. Sydney B. Snow, president of Meadville Theological seminary; Dr. William E. Wickenden, president of Case School of Applied Science; Dr. John H. Lathrop, pastor of the Church of the Savior, Brooklyn; and Dr. Ferdinand Q. Blanchard of the Euclid Avenue Congregational church, Cleveland.

The Cleveland Ministers union under the leadership of Rev. Walter H. Stark, president, has had one of the most successful years in its history. The program committee planned wisely and the ministers have supported the meetings as never before. The subjects have been related to the inner workings of the church and the discussions have been led by local pastors.

On the morning of May 25 the Council of federated church women will hold a special service in Old Stone church. At noon they will join with the committee of 100 of the national preaching mission and with the Cleveland clergy for a luncheon in honor of Dean Lynn Harold Hough, who will speak on preparation for the preaching mission.

Dean Chester B. Emerson, of Trinity cathedral, is president of the preaching mission in Cleveland. He is planning through his committee to visit ministerial associations in all of the counties in northern Ohio before the vacation period.

DON T. TULLIS.

Dr. B. E. Meland Will Go to Pomona College

Bernard E. Meland, professor of religion and philosophy for the past seven years at Central college at Fayette, Mo., is to head the department of religion at Pomona college, of the Claremont colleges in California, beginning next September.

Union Seminary Holds Centennial

U. S., Canada, Join in 4-Day Anniversary Fete—African M. E. Conference Becomes Political Contest

(Correspondence from New York)

NEW YORK, May 18.—Union Theological seminary, of New York city, celebrated May 16-19 the 100th anniversary of its establishment. Founded in 1836, in lower Manhattan, and under Presbyterian sponsorship, this famous institution is now housed in large, commodious structures of native Manhattan stone in the midst of one of the great educational centers of the world. Surrounding it on all sides are such institutions as Barnard college, Teachers' college, Columbia university and the Jewish Theological seminary. Across the street to the west is the Riverside church. Forty-five theological seminaries of this country and Canada sent representatives as guests of the seminary during its four days of celebration.

Seven hundred alumni—about one-fourth of all its living ex-students—assembled on Monday night, May 18, to eat a common meal and to hear representatives of some of America's leading theological institutions, and to meet the newest recruits to their alumni ranks. On the preceding Saturday 1,500 singers from 62 choirs, directed by alumni or students of the seminary school of sacred music, conducted a great choral service at Riverside church, and on Sunday Dr. Henry Sloane Coffin—who celebrated the tenth anniversary of his presidency of Union—preached the centennial sermon. The historical address was delivered the following day by Prof. William Adams Brown, who is retiring after 44 years of service.

One of the many features of this celebration was an exhibit of 600 books, all written by members of the faculty during the 100 years of the seminary's history. There were also pictures of the original buildings, of faculty and student groups, many of whom won distinction in other years.

* * *

New York Legislature Votes "Red" Inquiry in Schools

New York lawmakers are turning once more to the business of "red" baiting. Having won notoriety, years ago, with its infamous Lusk bill, and more recently with its Ives bill—both requiring teachers' loyalty oaths, and the latter still in force—the legislature has now a resolution by Senator McNaboe, Tammany democrat, to inquire into communism in the schools of the state. A committee, with wide powers to obtain evidence, and with $15,000 to finance its activities, has been created to push the investigation. A republican assemblyman from Syracuse spoke in favor of the resolution on the ground that the students of Syracuse university (Methodist) paraded "with red, soviet, un-American banners." A representative from Ne-

gro Harlem also spoke for the resolution. The assembly vote was 119 to 21. In the senate the vote was 26 to 10.

* * *

African M. E. Conference Ends Two-Week Session

The general conference of the African Methodist Episcopal church will soon bring its deliberations to a close. This body, whose history dates back to 1816, has almost 1,000 delegates representing every section of the American continent as well as certain areas in the West Indies, South America and Africa. Organized in accordance with original Methodist conceptions it has a college of bishops as well as other familiar connectional arrangements.

Many duties faced this conference from the beginning. It was called upon to reorganize its connectional activities, to consolidate its schools, to modify its missionary program and to state its position with reference to such issues as unification, race relations, disfranchisement of Negro voters, unemployment and relief. Many of these items of business, however, will undoubtedly remain unfinished as most of the time and energy of this conference was consumed in the election of bishops. To fill two vacancies on the episcopal bench there were not less than 50 or 60 candidates. The result was an open contest which gave this religious body the appearance of a political convention. Many of the leaders realize that the importance attached to the episcopal office is overemphasized, but the situation seems to be beyond control, and it is not likely that a constitutional provision designed to curb such open office seeking would be accepted by the delegates.

* * *

Negroes Oppose Segregation

One can readily sense, however, that the members of this conference—and church—are united in their opposition to the segregation of Negroes inherent in the unification scheme in which three other Methodist groups are involved. They feel that their only recourse now is to rally all Negroes to a united church, representative of their own race. Although there has been, as yet, no official action on the conference floor, Bishop Ramson mentioned this point in his reading of the episcopal address. There will be no startling action with reference to social relations. There has been a reference to the disfranchisement of the Negro under the new deal and the suggestion that the issue involves the present administration as over against the forthcoming republican platform; but it is extremely unlikely that anything more radical than that will be debated.

* * *

Federation Sponsors Youth Meetings

More than 600 professional leaders of young people's work—ministers, superintendents, teachers and discussion group leaders—will meet at Central Y.W.C.A. on Thursday of this week to unify the activities of young people in greater New York and the metropolitan area. On Friday the young people will have a conference of their own to "evaluate the work done during the past year" and to establish a calendar of activities to be carried on either by borough units or on a city-wide basis.

EDWIN T. BUEHRER.

Baptist Liberals Given Setback

Southern Convention Tables Proposal for Study of Social Conditions—War Resolution Debated

(Special Correspondence)

ST. LOUIS, May 18.—Southern Baptists, now boasting a membership of 4,389,417 and claiming to be the largest non-Catholic body in the United States, can never be adequately interpreted by any given annual meeting. The meetings are colored and tempered by the messengers who come from the contiguous localities. This year the messengers from Arkansas, southern Illinois, Kentucky, Oklahoma and Tennessee predominated at St. Louis, which is on the northernmost rim of the denomination's territory. As is well known, the Baptist leadership in these states is of the ultra-conservative variety and the least socially-minded perhaps of any to be found within the 18 cooperating states.

This will explain why certain persons who do not cooperate with the plans and policies of the convention were tolerated in their red-baiting speeches in hired halls and allowed to read their antagonistic resolutions before the convention itself, while at the same time a majority in the convention vigorously put through a gag on the time-honored Baptist principle of free speech and on its own appointed committee charged with spending a year's time on its report, to the grief of members in good standing. In fact, there were unmistakable evidences of tendencies, perhaps unrealized by some of the participants, which indicated here a ready-made constituency for a fascistic dictator who might bolster his coercive order with cherished shibboleths. Utterances were heard which would have been most agreeable to William Randolph Hearst.

Protest European Restrictions

But it is not believed that the quality and temper of Southern Baptists should be judged by these incidental matters. The major work of the convention, as well as the spirit of this great people, must ever be estimated on far more heartening levels. As a prelude to the crucial social service issue which occupied the afternoon of the first day, C. E. Maddry for the foreign mission board presented resolutions protesting the Rumanian government's denial of right of Baptists to hold property in that country and discriminatory acts against Baptist ministers amounting to persecution; also a protest against acts of the Italian government in forcing the sale of Baptist property at undervaluation, exacting payment in depreciated bonds without privilege of transfer from Italy and refusing Baptists the right to preach or conduct worship.

The annual social service commission report, submitted by Chairman A. J. Barton, as usual deplored lynching, the liquor traffic, federal appropriations to religious sects and violation of the Christian sabbath, but contained no word concerning social injustices in the realm of economics. Its declarations on peace and war were clear and carried after some militaristic spokesmen had combated the section which read: "We pledge ourselves as citizens and Christians that we will not support our government in any war, except such as might be necessary to repel invasion of our land, or to preserve fundamental human rights and liberties."

Social Service Proposal Tabled

Followed immediately the report of the special committee on the establishment of a social service research bureau, read by Chairman E. McNeill Poteat, jr., of Raleigh, N. C. The report was exceedingly brief. It contained a preamble which defined the Christian gospel as individual salvation—forgiveness, redemption, eternal life through a personal acceptance of Jesus Christ—but provided motive and principles for social action. "Not therefore as a substitute for the gospel, but as an expression of our devotion to the gospel, to humanity and the kingdom of God, and our confidence in its power to redeem all of life, we bring our report." The report asserted the function of the proposed bureau would be:

"1. To investigate moral and social conditions as they affect Southern Baptist life.

"2. To make available for our constituency accurate information concerning conditions and problems that we face in our churches and communiites affecting the spiritual, moral and social welfare of our people.

"3. By its approach to our people to seek to improve the moral life of our churches and bring the attitudes of our people on moral and social questions into increasing accord with the mind of Christ.

"4. In other ways approved by the convention to seek to enlighten the public mind and arouse public conscience upon all important moral and spiritual issues."

Instead of creating a new bureau for all this, the chairman at the last moment proposed that the existing commission be enlarged and financed to do so.

Mr. A. MacParish of Kentucky submitted a minority report which accepted the definition of the Christian gospel contained in the majority report, with a few alterations, but recommended that the enlargement be not made. John T. Daniel of Oklahoma moved to table both reports. The viva voce vote being indecisive, a standing vote was declared by President Sampey to be decisive to lay on the table. This threw the messengers into a hubbub and precipitated abrupt adjournment of the afternoon session. The friends of the movement left the building feeling that the voted attitude might have been influenced by personal distrust, rivalries or other factors, but rejoicing that fortunately the action in no way could abridge utterance in local churches and possibly the gag-vote would eventuate in more and wider discussion than ever.

Dr. Sampey Reelected President

John R. Sampey, president of the Southern Baptist Theological seminary, Louisville, was reelected president of the convention. Vice presidents chosen were Attorney Walter C. Goodson of Missouri, and John L. Whorton of Texas. Secretaries and other officials were reelected. Vacancies in boards were filled but no alterations made in the boards themselves.

The executive committee, Austin Crouch, executive secretary, was granted authority (1) to enlarge the work of the laymen by

employing an assistant to J. T. Henderson; (2) to carry forward the Hundred Thousand club and the cooperative program by employing a director of promotion. Rev. Frank Tripp, of St. Joseph, Mo., who has promoted the Hundred Thousand club without salary, received warm thanks for having induced the churches to raise a total of $492,238, applied on convention boards and institutions' debts.

Boards Report Income

The relief and annuity board, J. T. Watts, executive secretary, has succeeded in getting most of the Baptist boards and institutions, in behalf of their employes, to adopt its pension plan. The assets of this board now aggregate $4,326,491.05. It grants large amounts in direct relief and in the way of annuities.

Educationally Southern Baptist schools advanced during the year to a total of 21,052 students, which is still some 15,000 short of the total they had when the education board was discontinued at Chattanooga, nine years ago. The total number in the Southern, Southwestern and New Orleans seminaries was 1,191 as against 883 the previous year. C. D. Johnson, chairman of the education commission, asked the convention for the modest sum of $2,500 for the work of his commission. President John W. Raley of Oklahoma Baptist university raised the emotions of the messengers with his appealing address on Christian education.

In missionary endeavors Secretary C. E. Maddry reported 400 foreign missionaries, with receipts for the year of $1,294,613.71. L. R. Scarborough will go to South America in behalf of the board on an evangelistic tour for three months. Secretary J. B. Lawrence reported for the home board receipts amounting to $416,576.85, with some decrease of its heavy debts.

Perhaps a significant measure was the change in the name and scope of the committee on chaplains of army and navy to the committee on public relations, with Rufus W. Weaver of Washington, chairman.

As in the past the Sunday school board continues to grow. Secretary T. L. Holcomb reported receipts of $1,728,931.84, an increase of more than $25,000 over the year before.

Preaching Featured

A feature apparently much appreciated was the preaching. The annual sermon, scrupulously and traditionally orthodox, was delivered by John A. Huff, First church, New Orleans, on opening day. Friday, Wallace Bassett, of Cliff Temple church, Dallas, was the preacher. Saturday, John H. Buchanan, of First church, Lynchburg, preached. On Sunday many pulpits in St. Louis were filled by the visitors, this correspondent in the morning preaching for President Ivan Lee Holt of the Federal council of churches in St. John's Methodist church, of which Dr. Holt is pastor, and in the First Baptist church (Negro) in the evening. On the afternoon of Sunday in the auditorium, when the convention sessions were held, M. E. Dodd, of First Church, Shreveport, preached.

Throughout the convention George W. Truett, was keenly missed. He was scheduled to return Monday from a tour of the orient as president of the Baptist World alliance.

JOSEPH MARTIN DAWSON.

Italian Victory Shakes Britain

Fall of Addis Ababa Brings Sense of Humiliation—Number of Clerical Pacifists Grows

(Correspondence from England)

LONDON, May 5.—The feeling of many of our people was expressed by the Star, the London evening paper, when it quoted at the head of its editorial the words of the Lord to Elijah: "And thou shalt speak unto Ahab saying, Thus saith the Lord, Hast thou killed and also taken possession? And thou shalt speak unto him saying, Thus saith the Lord, in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." There is a widespread feeling of shame and humiliation. Some tell us that we have betrayed the Abyssinians. Others, who were against any interference on our part with the Italian policy, say, "We told you so." The League of Nations' union sent representatives to Mr. Baldwin yesterday. They were told "that the British government would have to take stock of the position of the League of Nations in the light of the apparent failure of collective action in the Italo-Abyssinian dispute."

It looks as though Britain has suffered a heavy blow to its prestige. It has always been careful to declare that it was acting with the other powers, but Italy and other nations have considered Britain to be deeply responsible for the sanctions policy. Now Abyssinia is conquered. As I write I hear that the Italians have entered Addis Ababa. The emperor joins the other uncrowned kings, and in their separate groups the nations of Europe are rethinking their policy, while the sirens are sounding in Italy the call for a test mobilization.

* * *

The Churches and Recruiting

The question of the attitude of churches toward recruiting has raised once more some important issues. A special correspondent of the News-Chronicle reports that there is a sharp cleavage in the

The story of a modern search for God

You may remember Beverley Nichols as the author of that stirring plea for peace, *Cry Havoc!* Now he has written a book on faith and religion—with reverence, but without dogmatism—out of the burning flame of inner conviction. It is the record of a young man's spiritual progress from darkness into light. It is addressed not alone to the religious, but to the thousands for whom religion is little more than a name, and faith an untried path.

The book has already had a profound effect in England, and in America is drawing such immediate enthusiasm as this:

DR. WILLIAM L. STIDGER writes: "I read *The Fool Hath Said* last night in one sitting as I did *Cry Havoc.* Both books are great and timely books but of the two, *The Fool Hath Said* hits me hardest. I like the personal testimony, the logic, the moving drama . . . The book ought to be a rock of strength to every preacher and churchman who reads it."

REV. L. WENDELL FIFIELD writes: "Beverley Nichols does in this book the same service for the matter of faith that he did for peace in his great book, *Cry Havoc!* I wish that all who are inclined to scoff at religion and its reasonableness would read *The Fool Hath Said.*"

THE FOOL HATH SAID

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churches. About 100 Anglican clergy have joined the group pledged to take no part in war. The rough figures given for the free churches are these:

Methodist clergy	691
Congregational	350
Baptists (possibly)	200

These figures are plainly only approximate. It is at least true to say that there are many more clergy and ministers today than ever before who will not help to win recruits for the army, navy and air forces.

This discussion has led to a revival of the general question, how far a Christian should bear arms. General Maurice has quoted the well-known words of his grandfather, Frederick Denison Maurice, who wrote in exalted terms of the office of a soldier. Some have written to say that a Christian might approve of war, but he must not be ready to defend such a war as the opium war with China or the suppression by the black and tans in Ireland. But clearly no soldier can make such distinctions. Nor as a matter of practical politics is it possible for anyone to decide in the heat of the moment when war is imminent whether it is just or not. The evidence is not available.

One scientist, Professor McBride, in a dogmatic letter declared that the catholic church of science had already pronounced sentence on the character of Jesus. This sentence amounts to the condemnation of a fanatical dreamer, who "hoped that Almighty God would intervene with a display of miraculous force from heaven and crush his adversaries." It is absurd, the professor adds, to regard his words about non-resistance as having any reference to the duty of defending one's country. But what would this scientist say, Father Martindale asks, if a theologian took a header into biology, as this scientist does into historic theology? Besides, there is no such "Catholic Church of Science."

* * *

Presbyterian Church Of England

On March 4, 1836, certain ministers and leaders, members of the presbyteries of Lancashire and northwest England, met in Manchester and formed themselves into a synod. That was the beginning of the Presbyterian Church of England which has been celebrating its centenary. In 1836 there were 12 congregations; now there are 347. It must be remembered that there were a large number of Presbyterian churches in England even after 1662, when the act of uniformity was passed. But many of them died, and others became Unitarian. The Presbyterian Church of England was a newly formed church, and it has reason to be grateful for its history. It is not a large church but it has a weight altogether beyond its numbers. When its college went to Cambridge one of its well-known ministers said that it meant to show that an Englishman *could* be a Presbyterian. Sometimes, he said, it seemed almost as hard for an Englishman to be a Presbyterian as it is for a Scot to be anything else.

That college in Cambridge, Westminster, has served its own people magnificently; at the same time it has been and still remains one of the chief centers of sound theological learning in this country. Two names out of a great team may be selected. Dr. Skinner had a wonderful power over generations of students; his work on "Prophecy and Religion" is one of the noblest of books. Dr. Oman is on the retired list but I am sure that if any group of theologians were asked to say what thinker best represented the true thought of the reformed churches they would name Oman with one accord.

There have been friendly discussions between the Presbyterians of this church and the Congregationalists to see how far they are ready for a scheme of reunion. But no action has been taken and I doubt whether the time has come for any such reunion. It is true that the Congregationalists have moved toward Presbyterianism, but not far enough to effect a coalition.

* * *

A. E. Housman Passes

A. E. Housman, who died last week, published only two volumes of poetry. They are soon read, but those who read never forget them. They do not deal with any great variety of themes; they are for the most part about country boys in Shropshire, and soldiers going to the war, and the shortness of life, and all the sadness in things. But covering as he did one area of human life, he wrote with perfect beauty and with the simplicity which is the hardest gift to win.

For the most part he was fastidious beyond most poets. He never wrote to order; between his two volumes many years passed. The second volume was called "Last Poems," and such it proved to be. But one poem more was left by him, written to be sung at his funeral. I have seen only one stanza, but no one who knew Housman's work could doubt from whence it came:

> We now to peace and darkness
> And earth to thee restore
> Thy creature that thou madest
> And wilt cast forth no more.

Housman will live in the world of scholarship as a supremely great classical scholar. And he will have a secure place among all who loved English poetry.

* * *

And So Forth

The Baptists had successful meetings last week. Their Albert hall meeting was most encouraging. It is no easy thing to fill that hall. But it was filled last Tuesday by enthusiastic Baptists.

Sir Herbert Austin, the motor magnate, has given a quarter of a million pounds to Cambridge university for scientific research in the Cavendish laboratory. Sir Herbert has long admired the work by Rutherford and his colleagues.

Mr. Baldwin, who not very long ago said that there was no remedy against attacks from the air, on Saturday was calling for recruits to help in our defense from the air!

EDWARD SHILLITO.

Chicago Women's Club Leaders Honor Kagawa

At its May breakfast held in Chicago May 16 the Conference of club presidents and program chairmen, representing 350 midwestern women's clubs, presented Toyohiko Kagawa with an award of $500. This was the first annual prize awarded by the conference for "distinguished service to humanity."

Adopt Neutral Social Report

Methodists Approve Middle of Road Position—Elect Five Bishops and Denominational Officers

(Special Correspondence)

COLUMBUS, O., May 18.—The Methodist general conference usually consumes one month of time; this year, primarily because of lack of funds, it has been voted to keep the sessions down to twenty days. If the delegates remain in session longer, they have agreed to do it at their own expense. Because of this morning, afternoon and evening sessions are being held and already the delegates are showing the strain. At times business goes forward with alacrity. But one can observe that there are occasions when the chariot squeaks and lumbers along heavily. With the end of the conference coming into sight, world peace has not yet received official consideration and the report from the committee on the state of the church, dealing with the economic and social problems confronting America, was hardly discussed at all.

Social Report a Straddle

President Marsh of Boston university presented this statement on social and economic questions. He indicated that the report was a "middle of the road" proposition, and asked the delegates not to talk too much about it or to attempt to edit it in any large way from the floor. Frank A. Horne endorsed the report saying that what promised to become the "hot spot of Methodism" had become the "peace pact" of that church. For the most part the weakness and evasiveness of the report were such that the delegates were not prompted to say very much about it. It provoked nothing. After stating that such things as the increasing burden of armaments, unemployment, rise in tuberculosis, the reduction in support of public education, privation in the midst of potential plenty and other kindred experiences were facts of the hour, the report insisted that "there is a wide divergence of opinion among us as to the meaning of a Christian society as well as to the means of its realization."

The cooperative movement was cited without approval or disapproval. Indeed the report denied nothing and, what is worse, affirmed little, in the way of social or economic action. The one exception to this was to be found in the division which said that the Methodists think democracy is a good thing. Those delegates who had hoped to see Bishop McConnell, Professor Ward and members of the Methodist federation for social service soundly trounced were disappointed by this report. By approving the report the general conference indicated by inference that the church still has confidence in the federation.

On the other hand those delegates who had hoped that the church might to some degree lead the way out of the situation in which western civilization finds itself, declare that the report is without spiritual imagination or insight and that it will kindle no response in the heart of Christian youth. One loyal Methodist leader ex-

pressed the opinion that this report indicated the lengths to which Methodists could go in evasion for the sake of stirring up no trouble in the church. The report was passed with almost no debate.

Prohibition was dealt with in the usual trenchant style. Mrs. Roosevelt, wife of the President, was scored publicly for her influence upon the young women of the country regarding the practice of total abstinence. The general conference voted not to meet in any city where there are not hotel accommodations of the dry sort to care for the entire membership of the conference. Many delegates wondered where, upon the North American continent, the general conference would meet for its session four years hence.

Refuse Funds for Peace Commission

The statement on world peace proved a remarkably well written document coming, it was confidentially asserted, largely from the pen of Dr. Jesse Lee Corley. With vigor this report favors the non-violent methods of overcoming war, it asks the government to respect freedom of conscience and exempt from military service members of the Methodist Episcopal church as Quakers are exempted. Indeed it would seem as if the Methodists from now on were in the same classification as Mennonites and Quakers as regards war. This report comes down hard against the R.O.T.C., calls for a reduction of armaments, a sincere neutrality bill and asks the federal government to assume exclusive responsibility for the manufacture of munitions of all kinds. It recommends that a department of peace be created in the United States government. It also asks that an international economic conference be called to remove war's economic causes.

Although Dr. Ernest Fremont Tittle made an impressive plea for this part of the report, indicating that economics is at the very heart of the war system and the peace system, still the conference cast out that part of the report which dealt with the economic implications of war. Four years ago the peace commission of the Methodist church had a modest budget of its own, and this was removed "for the sake of economy" in 1932. The commission asked that the budget be restored. Many delegates openly deplored the fact that the church, confronted with the possibility of a world-wide conflagration from which it had little time to escape, took the matter so lightly as to deny one of its most important commissions the funds which would make its program work with any major degree of effectiveness in the crucial days lying immediately ahead.

Dr. F. C. Eiselen, corresponding secretary of the board of education, has been under fire because he would not discharge Owen M. Geer and Blaine E. Kirkpatrick from the staff of this board. The committee on education felt great pressure on this score. Many Methodists dislike the economic and social attitudes of these servants of the church, thinking them too liberal. If the report which already is published by the committee on education is adopted, these efficient servants of the church will be completely vindicated. This report sets forth an informal social creed for the Methodist youth. A portion of this creed states: "I will give myself to the creation of economic and social conditions wherein every member of society shall have opportunity to earn a livelihood for himself and those dependent upon him and wherein every member of society shall have a sufficiency to meet his economic and cultural needs. . . ."

Raise Educational Requirements

Many other matters have received attention during the past week. The work of the Wesley foundations received splendid approval. The various units of the Christian Advocate and the Epworth Herald were told to reduce their annual deficits. A vigorous debate took place when a regular committee brought in a report to raise the educational standards of the ministry. All the old arguments in favor of an uneducated ministry were set forth in detail. But the conference knew its own mind and raised the standards indicating that two years of college work must be completed before any man could become an accepted supply pastor in the church, and after 1938 only college graduates can thus serve the church. One delegate made quite a hit with his peers when in an aside he stated that untrained men may "bury the dead and worry the living!"

Dr. Joseph A. Vance, moderator of the Presbyterian Church U.S.A. made a speech as fraternal delegate from that body in which he referred to capitalism, and stated that we need to go slow "about killing the goose that has laid the golden eggs." He also indicated that "it does not make much difference what sort of a government you have or what kind of an economic system you have, or what kind of a League of Nations or Locarno treaty you may set up, it is largely the kind of men and women who are handling the proposition." Dr. Vance did not seem to place much value on social or economic techniques. He was accorded an ovation at the conclusion.

Cherrington for Temperance Board

Certain elections have taken place during the last week which will have great influence upon the future of the church. Dr. W. E. Shaw of Peoria, Ill., was elected one of the corresponding secretaries of the board of foreign missions. Ernest Cherrington becomes secretary of the board of temperance and public morals. Dr. Fred D. Stone of Chicago becomes the new member of the trio of publishing agents and brings to this enterprise no little amount of executive acumen. At this writing it would appear that the other general conference secretaries are retained and only the editor of the New York Christian Advocate is not yet elected. The conference voted to make the editorship of the National Methodist press at Washington a

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At the Better Bookshops

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position to which the incumbent is appointed by the book committee rather than elected by the general conference itself. Dr. Harry E. Woolever at present fills this position. Dr. William Emery Hammaker, for many years pastor of Trinity church at Youngstown, O., was elected bishop. Dr. Hammaker has had an unusual career in the pastorate and served his last church for nearly 21 years—a unique distinction in Methodism. Chancellor Charles Wesley Flint of Syracuse university, a distinguished educator and administrator and a preacher of no mean ability, was also elected. After a rather rancorous battle among the Negroes present, Dr. Alexander Preston Shaw, a Negro whose knowledge of the problems of his race has made him an authority sought out by government officials in Los Angeles, was elected bishop. Bishop-elect Shaw was welcomed to the platform by Bishop Blake in a felicitous manner. One cannot refrain from wondering what the members of the Methodist Episcopal church south will say at this treatment of a Negro bishop as a social equal. Dr. John M. Springer was chosen missionary bishop for Africa.

Oxnam Given Ovation

Unique in the history of episcopal elections was the choice of G. Bromley Oxnam, president of DePauw university, to the episcopacy. President Oxnam could have been elected early in the balloting, but requested that his name be withdrawn from the election. So many of the leading pastors eventually withdrew and declined to be considered as candidates for this office that the general conference became short of leaders. It turned again to Dr. Oxnam and elected him. This is the first time in the history of the Methodist Episcopal church that any man having once declined an election has been voted into the office of bishop. When, as bishop-elect, Dr. Oxnam was escorted to the platform by Bishops McConnell and Blake, he received an ovation. The fact that the general conference requested Bishops Blake and McConnell to escort Bishop-elect Oxnam to his place upon the platform, seemed symbolic, for the election will strengthen the liberal element in the bishopric.

The manner in which so many gifted leaders decline to be considered as candidates for the office of bishop in the church indicates that the concept of this office is undergoing a great change. The sentiment for term episcopacy is growing. Many delegates are of the opinion that it is not good policy to elect a man a chief-pastor of the church for the rest of his life.

Seven bishops were retired because of age. Each one proved his metal in the sportsmanship revealed at this difficult moment. I especially recall the gracious humility with which Bishop Welch retired from the active ministry. Said this statesman: "I became years ago conscious of the fact . . . that I should never do anything spectacular in the service of the church; that that was not my gift. . . . But I have felt that it was worth while to have even a little part in the building of our church and of the kingdom of Christ in those lands where things are still in an elemental condition. . . . For this opportunity that the church has given me, I am very grateful. . . . " The church will greatly miss a leader of such spirit and insight.

ROBERT LEONARD TUCKER.

Debate Church–State Tension

Vermont Congregationalists Hear Call for Statement from Coming National Council—Miss Stoddard Dies

(Correspondence from New England)

BOSTON, May 15.—Typical of the many denominational conventions of the month was the Vermont Congregational conference at Brandon. It brought to the front the younger men, with Maurice O. Mahler, only four years out of the seminary, as chaplain, and Everett A. Babcock, Max H. Webster and W. B. Easton to lead the symposium on "Perils and Safeguards of Democracy." Then it made its central theme the church and the modern totalitarian state. Mr. Webster, by actual examples, demonstrated the possibility of cooperation with public schools in the delicate task of religious education. But Mr. Babcock pointed out that the state, resting on the status quo, is tempted to preserve it and pervert patriotism into nationalism. Mr. Easton asserted that the real enemy of religion is secularism, "looking at the things that are seen." Even a secular democracy, such as we have inherited from the 19th century, is dangerous. Capitalism is decaying. Some form of collectivism is inevitable. In this crisis the churches must become united. The choice lies between a secular state and a society which, like that of the middle ages, recognizes the spiritual. He wanted the coming Congregational general council to appoint a commission to formulate the philosophy of church and state.

Rev. J. Graydon Brown guided and summed up the symposium. He urged that we must emphasize equality to preserve liberty. Incomes even in soviet Russia may differ as 20 to 1. But such inequality as now exists in the United States, of 36,000 to 1, will destroy democracy. Either we must level inequalities or the masses will lose the ballot. Dr. Hubert C. Herring, director of the council for social action, the night before had said that the churches must send "an ultimatum to Caesar," whether proletarian or fascist. Preserve the safeguard of free speech. Sweden, where "socialism and capitalism lie down together," not Russia or Germany, points the way. Preach the gospel? Yes, but it includes these larger issues. The church must be the school of democracy.

* * *

Attempt to Act On Pending Issues

The summary of a questionnaire submitted to laymen, given by Arthur J. Holden, revealed great divergence of opinion. A peace resolution, condemning the government's vast increase of armament and compulsory military training, laid over last year for further consideration, was carried by a vote of only 43 to 33. Dealing with the "marble strike," the conference "deplored violence and coercion, covert or overt," and "maintained that there is no moral justification for the refusal to submit the dispute to arbitration." It also called for the repeal of laws requiring the teachers' oath and salute to the flag. Similar action has been taken by local associations in Massachusetts, calling for support in the coming election of members of the state legislature who voted for repeal.

A group of "prominent impartial men and women," including Roger Baldwin and John Haynes Holmes, after visiting six marble towns in Vermont and holding a public hearing, reports that wages are inadequate; that the company, paying large dividends on common as well as preferred stock, is able to increase wages; that it refuses to negotiate and employs 80 deputy sheriffs for $5 a day and maintenance, to which the state of Vermont contributes $800 a week or more, while giving nothing in relief to the suffering strikers.

* * *

Reforming Education and Reviving Evangelism

Meeting at Springfield, Mass., the Progressive Education association expressed increasing dissatisfaction with the "regimentation" of the present system. Dr. Mary S. Fisher of New York city said: "If our health hygiene were as bad as our mental or emotional hygiene, the majority of our schools would be quarantined by enlightened authorities." Dr. Mark May of Yale described the present educational system "as a diet of cold meat from which the child enters life to face hot issues." The stable aspects of life *may* be taught in the earlier grades. Secondary schools must prepare the child for the change characteristic of society today. Yet the study of religion and politics is taboo.

Two hundred representatives of evangelical denominations met at a lunch in honor of the new secretary of the New England Evangelistic association on May 11. Its president, Allan C. Emery, drawing terms from his own business experience, called "evangelism, the salesmanship of the church. Ministers and laymen fail to realize the necessity of getting an immediate decision." Tributes to Dr. Wesley C. Huber, who comes to his new post from the pastorate of the Lincoln Southern Baptist church of Worcester, were paid by those who have been associated with him. A Methodist, Dr. William S. Mitchell, his neighbor for four years, hoped that he would awaken the churches to "evangelism, now in the darker period of its history." Dr. Andrew Richards, speaking for Congregationalists, said: "There is greater need than ever for evangelistic zeal." Rev. Stanley B. Vandersall, secretary of the International society of Christian endeavor, "offered the support of young people."

* * *

And So Forth

The successor of the late J. T. Stocking, moderator of the General Congregational council, in the pastorate of the First church of Newton, Mass., will appropriately be Rev. M. R. Boynton, of Chicago, son of Dr. Nehemiah Boynton, a former moderator.

The death on May 13 of Miss Cora Stoddard is a loss not only to the Scientific Temperance federation, of which she was executive secretary, but to the cause of temperance education, in which she has, for over 30 years, been an outstanding leader. Miss Stoddard had recently completed the book, "Scientific Experiments with Alcohol."

During the 126 years of its existence, the Massachusetts Bible society has distrib-

uted 2,885,746 Bibles and portions of scripture.

Hubert L. Clark, professor emeritus of zoology in Harvard university, has described "the path by which a boy's love of nature has led to the same goal as the early training of a Christian home. Human personality is the culmination of the great process (evolution) which has been going on for untold ages. Could an impersonal universe possibly give rise to such a thing as personality? Does not its unfolding demonstrate the existence of an Eternal Person, striving for relationship with finite personalities essential to His own completeness?"

The Massachusetts League of women voters, meeting May 12 and 13, pledged itself to work for the merit system in all government service. "A poll of the Institute of public opinion showed that 88 per cent are against the spoils system. That is not enough. Congressional candidates must be pledged before election."

On the same days the New England Council of federated church women held its 15th annual meeting in Cambridge. The program expressed the purpose: "Together we come seeking. In the will to peace, in unselfishness, love, service, we see Jesus." It closed with communion conducted by Dr. Raymond Calkins in the First Congregational church. Its president is Mrs. Gerald P. Clifford of Portland, Me.

The 8th biennial conference of Community church workers met for the first time in New England, with the Broadview church, Hartford, Conn. Its happy relation to the Federal council was emphasized by the presence and addresses of President Ivan L. Holt and Dr. Worth M. Tippy. That natural alliance of independent churches with the federation movement was first demonstrated by the Massachusetts Conference of union churches, which will observe its 25th anniversary June 6.

The six New England states will join New York in an appeal to the supreme court from that state's court decision pronouncing its minimum wage law unconstitutional.

E. TALLMADGE ROOT.

U. of C. Oriental Institute Receives Large Gift

An appropriation of $3,354,722 in behalf of the Oriental institute of the University of Chicago, from the Rockefeller foundation and the General Education board, is announced by President Hutchins of the university. The appropriation includes $1,354,722 of an unexpended balance of a grant made in 1928 to finance the institute's oriental expeditions. The remainder of the three million represents a new gift which may be used as the university determines.

Daughter of Cleland B. McAfee Heads Wellesley College

Miss Mildred H. McAfee, dean of women at Oberlin college, has been elected president of Wellesley college. Miss McAfee is a daughter of Dr. Cleland B. McAfee.

W.C.T.U. Will Hold Annual Convention in Tulsa, Okla.

June 12-18 is the date of the annual convention of the W.C.T.U., which will be held in Tulsa, Okla. Miss Amelia Earhart, famous flyer, will be a featured speaker.

Japan Resumes Aggressive Policy

Increase Forces in North China—Nanking Moves to Control Radio—Debate United Front Against Reds

(Correspondence from China)

SHANGHAI, April 27.—The lull in the Sino-Japanese storm is passing. The fact that nearly half of Japan's two billion-plus budget is allotted to the fighting services does not promise any slackening of military aggression in China. An opening for consultation is left, it is true, in the intention of Mr. Arita, the new Japanese foreign minister, not to follow rigidly the unsatisfactory (to China) three-point program of his predecessor. Furthermore, Major-General Matsumoro, Doihara's successor, has stated that the Kwangtung army now has no connection with north China and that the Sino-Japanese negotiations will hereafter be carried on by the Japanese garrison headquarters in Tientsin on behalf of the Japanese government. This latter move is accompanied by an increase in the Japanese forces in North China.

On the Chinese side Dr. Hu Shih, the well-known scholar and philosopher, writing in the Ta Kung Pao (Tientsin), asserts that the three-point program—cessation of anti-Japanese activities in China, recognition of Manchukuo by China, and economic cooperation between Japan, China and Manchukuo—is quite impossible of acceptance by China. "It serves only to aggravate the strained feelings between the two countries." Writing as a Chinese citizen, Dr. Hu urges the following as a basis of settling the issues outstanding between the two countries: abrogation of Tangku agreement (which the Chinese deny was made); evacuation of Japanese troops from North China; annulment of Eastern Chahar agreement; cessation of so-called autonomous movement in north China; abolition of Japanese extraterritorial rights in China; and abrogation of all agreements secret or otherwise, not signed by the official diplomatic representatives of the two countries. In the meantime the Nanking government is subsidizing heavily the Hopei-Chahar political council, though both Chinese and Japanese are critical of Gen. Sung Cheh-yuan, its chairman. There is a growing popular movement in China to supply airplanes for defense purposes. The Kwangtung provincial government is issuing bombs to the amount of ten million (silver) for this purpose. Inhabitants of 20 years or more are to contribute $2 (silver) annually to this end. Plans are mooted, too, to raise funds to present planes to the government on the next birthday of Gen. Chiang Kai-shek. The militarization of China is proceeding apace.

* * *

Nanking Moves to Control One Hour of Radio

The Nanking government has recently ordered that for one hour at night all radio stations are to relay the central government's program or keep silence. The program will be in Mandarin and will consist of news, speeches and music. Foreign radio stations are demurring at this order,

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which may be modified in their interest. This control of radio stations will give the government a ready means of influencing a considerable proportion of the Chinese people in a crisis.

* * *

Japan Asks China to Cooperate Against Communists

The communists, against whom Japan also desires cooperation with China, are again in the picture. "To secure east Asia against communist ideas is most urgent," Mr. Arita, Japanese foreign minister is quoted as saying. The movement against "dangerous ideas" in China is rising to the level of that in Japan. Against this cooperation for the suppression of communists Mr. Hu Han Min, the veteran statesman Nanking has long been wooing to return, is quoted as saying that such a "joint campaign" would make "China . . . a protectorate of Japan like Korea."

The eagerness of the Japanese to oppose communists is explicable when viewed in the light of the present situation. After four years of effort, the use of about 500,000 government troops and a huge outlay of public funds, the capital of the "Chinese soviet state"—Lincheng in western Fukien—fell on June 1, 1934. The communists then began a long trek leaving disruption and death behind them. They are still active in west China and Kweichow province and apparently the "soviet state" has been again set up in a territory comprising parts of east Kansu, Shensi and western Shansi. It is from this "soviet state" that the stories disturbing Shansi of late have come. Its statistical strength is uncertain. It seems, however, to be continuous as to leadership with the "state" that fell. These leaders are becoming more realistic. They do not now intend to disturb good citizens or farmers or Christians. The missions at Fenchow, Shansi and other centers, while uneasy and uncertain, have not suffered beyond having to refugee some women and children and slowing up work. How much that is due to opposing troops and how much to a change in communist attitudes is indeterminable.

* * *

Shanghai Council Investigates Employe Living Standards

Two actions taken by the Shanghai municipal council show that it is beginning to become conscious of its responsibility for the economic welfare of the international settlement. It is conducting an investigation into the living standards of employes of municipal departments and public utilities. That is a bit of new history! For about two years there has been public agitation about the terribly congested housing conditions in the settlement. Beyond a certain amount of inquiry on the quiet the council has done nothing. At the ratepayers' meeting a resolution was presented and adopted to the effect that the council report on the situation and make recommendations as to how to improve it. The resolution as presented was prepared by the committee on social issues of Community church, whose membership is mainly American. The council has also stiffened its attitude against the rikshaw owners in attempts to reduce the daily rental hire. These are signs that a social conscience is beginning to seep through the Shanghai municipal council. To some extent, however, the council is adding to unemployment by reducing the staff on the lower levels in some of its departments owing to its reduced revenue.

* * *

Chinese Move Toward Foreign Churches

It is becoming apparent that the city Chinese churches are tending away from the use of a paid professional ministry and relying on those engaged in other pursuits to perform the church services. How far this is related to a decided tendency among middle class western-educated Chinese to attend foreign churches I cannot say. Chaplain Witherspoon, of the United States Fourth Marine corps, holds a Sunday morning service in Shanghai at which from 1,000 to 1,200 Chinese attend. The Anglican cathedral also has a considerable group of Chinese even though not being British they have no vote. The same phenomenon is probably true of all the foreign churches in Shanghai. This move of Chinese toward foreign churches is partly due, I presume, to a desire for church life on the cultural level to which their education has brought them. Certainly many of the Chinese churches as such could not meet them in this regard. As a factor toward international concord the presence of Chinese in foreign churches is all to the good, but one wonders why this Chinese personnel could not be used, in part at least, in building up the Chinese churches.

* * *

Missionary Released by Communists

Mr. R. A. Bosshardt of the China Inland mission, on Oct. 2, 1934, was captured by communists in company with his wife and family, Mr. and Mrs. Hayman and family and Miss Emblem. The women and children were soon released. Mr. Hayman was released on Dec. 29, 1935 in a weakened physical condition. On Monday, April 13, Mr. Bosshardt walked into Yunnanfu having been released unconditionally. The reds even gave him $10 (silver) and said they let him go because his native land—Switzerland—is not imperialistic.

FRANK RAWLINSON.

Disciple Missionaries Retire Following Record Service

After 84 years of combined missionary service, Misses Stella and Josepha Franklin have retired and returned to America from India where they have been on the field under the Disciples of Christ since the early 1890's.

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If subscribers who have copies of the May 6 issue of The Christian Century which they are not anxious to keep would mail them to the office of the "Century," the subscription department would be deeply appreciative. Address: The Christian Century, 440 S. Dearborn St., Chicago.

C. Manly Morton Leads Educational Work in Puerto Rico

C. Manly Morton, Disciple representative in Union Theological seminary of Puerto Rico, at Rio Piedras, has been selected as interdenominational director of religious education for the island. Mr. Morton will continue his teaching at the seminary.

Turkey Observes Straits Treaty

But Demand for Remilitarization Gains Approval—Seek Treasure Buried by German Armies

(Correspondence from the Near East)

ISTANBUL, May 1.—When the news spread among foreign press correspondents at Istanbul that Turkish troops had allegedly entered the demilitarized zone of Tshanak, the atmosphere suddenly became very tense. For it could not be supposed that the Turks would in such a way have jeopardized their diplomatic success had not some immediate military danger been threatening. This false news, both as it was spread at Istanbul and as it was accepted at Athens, seems to have had a common origin. It added an element of panic to the strained political situation and although it ultimately only served to demonstrate Turkey's desire strictly to follow the rules of international procedure, it provoked a sensation highly detrimental to the cause of peace.

From the replies received, it clearly appears that the Turkish demand for a modification of the status of the straits is being favorably received by all the powers concerned, with possible exception of Rumania.

* * *

Polygamous Customs Still Battle New Laws

Although legal marriage in the western sense has for ten years been the foundation of Turkish civil law, the old outlook often obtains and is strikingly apparent in the tension between polygamy and monogamy. In various quarters, the new law has failed deeply to modify the feeling that a husband may be the supporter of more than one woman, and that no social damage results for the woman who accepts a polygamous status in a man's household. The following tragedy vividly illustrates this state of mind.

The dramatis personae are Hayri, a married teacher of tailoring, and Rana, a pupil, in the same technical school. Three months ago, Hayri confessed to his mother that Rana and he had fallen passionately in love, but that, since he had a child by his wife, he disliked the idea of being divorced. His suggestion was that his mother should "adopt" Rana, so that the latter might live with them. The mother communicated the proposal to her daughter-in-law Zehra, offering her the advantage of remaining the legal wife and the prospect that Hayri would later on abandon Rana.

Zehra refused, and a quarrel ensued between husband and wife. Hayri began to keep late hours, and ultimately told his mother that he would fall into a decline if he did not marry Rana. Again the mother vainly attempted to persuade Zehra.

For three days both Hayri and Rana disappeared, but on the third, late in the night, they went to Hayri's house. Scarcely had Zehra seen Rana than she threw herself on her rival. Considering herself outraged, Rana resolved to go away. In despair Hayri fired his pistol at her and then took his own life.

But the real tragedy is in the mother's approving of her son's conduct and holding Zehra responsible for the tragedy.

* * *

Excavations Uncover Hittite Remains

Following Kamal Atatürk's instructions the Turkish historical society, of which he is the founder, last year started excavations at Alajahöyük, in Anatolia. The results obtained were the other day summarized in a lecture given by Mrs. Afet, vice-president of the society, in the presence of Kamal Atatürk and Ismet Inönü as well as all the cabinet ministers. Alajahöyük is about 100 miles northeast of Ankara and 15 miles north of Hattusas, the old Hittite capital, today known as Bogasköy. The existence of Alajahöyük as a probable center of Hittite civilization has been known for a century, but despite researches on the site no thorough excavations had until last year been conducted in the mound itself. The researches have now been carried to a depth of 32 feet. The upper eight feet contained vestiges of Ottoman and Byzantine origin. Then came findings successively belonging to the new Hittite and the old Hittite periods, as well as the copper age.

Three tombs were discovered at different depths. One, which was found about 20 feet below the level of the mound, has a rectangular form and is enclosed by four walls. It contained a skeleton together with a great number of gold ornaments and objects. The other two tombs were found at 23 feet below the surface.

* * *

Search for Buried German Treasure Halted

When General Liman von Sanders and the German troops under his command left Palestine in 1918, the German military chest containing the equivalent of about one million pounds sterling was buried somewhere in the southern slopes of the Lebanons. Later on, a former German officer of Aryan origin, subsequently resident at Istanbul, and a German Jewish capitalist established in the Balkans, resolved to excavate the treasure with the help of the last still living eyewitness, a former German private. They obtained, it appears, the authorization of both the British and the German governments, and a substantial share in the eventual findings was promised to them. It was thereupon decided to send traveling expenses to the eyewitness in Germany. This was done through a third person. Meanwhile, in connection with the advent of naziism in Germany the said third person kept the money and, when pressed to refund it, declared that he did not want to cooperate with a Jew. According to word received here, the suit that resulted ended simply in a verdict to refund the said funds. But the Istanbul Aryan will receive them in small instalments in accordance with German exchange restrictions. Up to the present time, the war chest remains, therefore, buried.

E. GUERON.

Disciple College Leaders Form New Association

Representatives of colleges and universities of the Disciples of Christ formed themselves into the College association, Disciples of Christ, at a meeting held in Indianapolis April 20, 21. The organization replaces the old Board of Education.

Quaker Rural Work Praised

Farm Problems Outlined at Pastors' Conference—New Directors for Pendle Hill School

(Correspondence from Philadelphia)

PHILADELPHIA, May 12.—"Government is in spiritual business when it begins to regard the sacredness of personality," declared Dr. Stewart G. Cole, professor of religious education at Crozer Theological seminary, Chester, Pa., in his address on "Rural Patterns of Personality" at the annual pastors' conference. "Government has become more socio-economic and must go into business," he said. "The principles behind the AAA are essential to American security. Farmers have changed from planters and reapers to the new technicians on the land. They are the hardest working people in America. Half of them work on rented farms. In the past decade there has been a 60 per cent increase in white tenantry, who make only from $75 to $300 cash per year."

Dr. Cole also deplored rural slums. To him this disorganization of the countryside is really a human breakdown, due to psychological conditions. He praised the rehabilitation work by the Friends among some 150 villages in southwestern Pennsylvania, a commendable resocialization of abandoned personalities. He likewise felt that rural workers must consider the immigrant on the farm. "New Jersey," he said, "has a foreign farm population of Poles and Italians. They are Roman Catholics and have their own life interests."

* * *

Stresses Four Basic Rural Principles

Four fundamental principles were laid down by Dr. Cole for an understanding of rural life. "Man and nature," he said, "remain in close alliance. Second, man remains somewhat socially isolated. The farmer has a few intense social interests: family, grange, church; a few life interest groups. This develops a few strong loyalites and adversions and more ruggedness of character. Third, a more indigenous culture is possible, due to settled conditions and traditions. Neighborliness is a cultural anchorage. Fourth, farm work is hard."

* * *

Crozer Conference Draws Fine Personnel

The program of the Crozer conference was of high caliber, with three outstanding guest speakers: Dr. E. McNeil Poteat, jr., of Raleigh, N. C., Dr. Harris E. Kirk

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and Rabbi Edward L. Israel of Baltimore. Dr. Poteat opened the conference with an effective presentation of "Three Crises in the Struggle for Human Freedom" and also spoke on "The Meaning of the Present Struggle for Human Freedom." Rabbi Israel discussed "Religion and Social Idealism." Dr. Kirk's sermon on "Our Private Life with God" concluded the sessions. Others who spoke included President James H. Franklin, President-emeritus Milton G. Evans, Prof. A. Stewart Woodburne, Prof. G. F. Finnie, Dr. Rittenhouse Neisser, Dr. Robert E. Keighton of Narberth, Dr. E. A. Harrar of Camden, Dr. F. Raymond Baker of Wilmington.

* * *

Brintons Coming to Pendle Hill

From Mills college, California, where Howard H. Brinton has been professor of religion, and Anna Cox Brinton has been dean of women, the Brintons are coming to Pendle Hill, where she will be executive director and he director of studies. They will begin their new leadership at this Quaker center for social and religious study at Wallingford, Pa., with the fall term. Joseph Platt of Media will continue as business manager. The summer session, June 25-July 24, will be under the direction of Prof. Douglas V. Steere of Haverford, who will give a course on "Christian Practice." Dr. Fritz Künkel, German psychotherapist from Berlin, author of "Let's Be Normal" and "God Helps Those," will teach "Character and Its Growth." Rabbi Abraham Cronbach of Cincinnati will discuss "The Social Outlook of the Bible." Peter Scott of Brynmawr, South Wales, will lecture on "Rebuilding Community Life." He is a director of cooperative community rehabilitation and a leader of a group of "An Order of Friends," who are committed to personal service in the development of a new society in peaceful experimental ways, whose chief feature will be a community life, vital and spiritual at the root, simple and neighborly in expression and a free orderly imaginative individual life. Principal Rollo G. Reynolds of the Horace Mann school, teachers college, Columbia university, Dean Harold E. B. Speight of Swarthmore, and Hilda Smith, leader in the workers' education movement, will give a seminar on "Education and the Creative Community."

* * *

Philadelphia "Memorialists" Win Over "Machenists"

In the Philadelphia presbytery the "Memorialists," so-called because of their memorial to the general assembly, have been winning out over the followers of Prof. J. Gresham Machen. They are represented on all the important committees, including the general council, set up to handle the chief items of business. Dr. George E. Barnes of Overbrook has been chosen moderator. Rev. Donald G. Barnhouse of the Tenth Presbyterian church brought from his session a protest against that election, which was ruled out of order, as a lower judicatory has no authority over a higher. On the other hand Dr. Barnhouse, according to an open letter to the board of foreign missions, is charged by Rev. Charles H. Dyke of Etawah, North India, of being "deceived" by modernist missionaries on his recent investigation of foreign missions, saying: "They were warned you were on a heresy hunt and deceived you well. They took their infidel books off the shelves until the storm was past."

Some 15 ministers and laymen of the West Jersey presbytery have filed a complaint with the synod of New Jersey that the commissioners to general assembly had been illegally elected "by the ruthless tyranny of the majority," that they were chosen in an "un-American, undemocratic, un-Presbyterian, unchristian manner."

* * *

2,500 Attend State Council's 25th Anniversary

Some 2,500 gathered at Harrisburg for the state Christian youth conference, the women's state conference, and the silver anniversary convention of the Pennsylvania council of churches. Executive Secretary William L. Mudge and his coadjutors arranged a rich program, headed by Dr. Toyohiko Kagawa of Japan, with Bishop G. D. Batdorf and Dr. S. Charles Hoover of Harrisburg, Dr. William R. King, Dr. John S. Bonnell, Dr. Norman V. Peale, Dr. Jesse M. Bader of New York, Dr. William H. Foulkes of Newark, Dean Weigle of New Haven, Dr. R. H. Miller of Washington, Dr. August Pohlman and Richard R. Wood of Philadelphia.

* * *

Two Presbyterian Retirements

Dr. Lewis S. Mudge, stated clerk of the general assembly of the Presbyterian church, is planning to retire. His present term of office expires in November, but it is expected to be extended until August 24, 1938. Plans for this will be made by the general assembly at Syracuse.

Dr. Andrew Mutch, for many years pastor of the Bryn Mawr Presbyterian church, will retire this June. This gifted Scotch preacher has been much in demand for preaching to students and has had a notable ministry in his strong suburban pulpit.

* * *

And So Forth

The 18th annual conference of the national association of deans and advisers of men reported interesting trends from their questionnaire. Only five answered affirmatively but 69 negatively: Do you feel there is a real 'radical' movement among a significant number of students on your campus?" As to whether a return to prohibition would have campus benefits, 42 replied "no" but 25 "yes." By a vote of

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61 to 5 peace movements attempting to secure pledges of non-participation in war were not favored.

CHARLES DANIEL BRODHEAD.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The First Baby

(Johnnie Downs, Shirley Deane) (Fox) Wholesome, well-intentioned little picture of young couple trying to live with "her mother." When baby comes, father revolts from mother-in-law control. Film suffers from banal dialogue, inadequate acting and stilted comedy.

For A: Amateurish. For Y: Harmless. For C: No interest.

Frasquita

(German production with adequate English titles) Merry, realistic marriage-comedy laid in picturesque Vienna, with Franz Lehar's music sprinkled thickly throughout. Two butlers have notable roles in the fun. Readily understood without knowledge of German. Lehar himself appears.

For A and Y: Good of kind. For C: No interest.

The Last Journey

(British film) (Atlantic) Hectic thriller of slight merit. Express train filled with motley collection of scheming passengers is driven wild by engineer crazed over supposed infidelity of his wife. Panic and impossible rescue. Crudely done throughout.

For A: Poor. For Y: No. For C: No.

One Rainy Afternoon

(Lederer, Lupino, Roland Young) (UA) Light farce-comedy of engaging young actor who mistakenly kisses the wrong girl in darkened movie and becomes great stage idol in consequence. Spots are merely silly, but it is mostly amusing as a complete whimsy.

For A and Y: Fairly good. For C: Little interest.

Showboat

(Irene Dunne, Allen Jones, Robeson, Winninger) (Univ) Outstanding production of famous Ferber opus with excellent direction, glorious singing, lavish sets and able cast that makes the most of every role. Musical comedy can hardly be better done.

For A and Y: Excellent. For C: Very good.

Snowed Under

(Brent, Tobin, Farrel) (1st Nat) Highly artificial imitation of Seven Keys to Baldpate. Assorted characters in Connecticut farmhouse, snowed in, wrangle incessantly, scream wisecracks at each other, until sort of conclusion is reached. Hilarious, funny, tawdry and absurd by turns.

For A: Mediocre. For Y: No. For C: No.

Song and Dance Man

(Paul Kelly, Claire Trevor) (Fox) Backstage story adapted from Cohan stage play. Tells rise of small-time dance team from sticks to Broadway, the appealing hero devotedly stepping aside to let his partner go ahead. Dialogue distinctly above average.

For A: Good of kind. For Y: Good. For C: Perhaps.

Unguarded Hour

(Franchot Tone, L. Young, R. Young) (MGM) Excellent handling by distinguished cast of involved, not always logical English murder mystery. Roland Young's performance notable. Dialogue fresh and swift-moving, interest and suspense well maintained, denouement very surprising.

For A: Excellent. For Y: Good. For C: No interest.

Best Recent Films for Family:

Timothy's Quest
Too Many Parents
Little Lord Fauntleroy
Captain January
Mr. Deeds Goes to Town
Rhodes, the Diamond Master

Films of Special Interest for Adults:

The Great Ziegfeld
Voice of Bugle Ann
The Moon's Our Home
The Ex-Mrs. Bradford
Things to Come
Under Two Flags

BOOKS RECEIVED

Foreign Policy in the Far East, A Study of Imperialism, by Taraknath Das. Longmans, $2.00.

Christianity in Thought and Practice, by William Temple. Morehouse, $1.50.

Hot Oil, The Problem of Petroleum, by Samuel B. Pettengill. Economic Forum Co., New York, $2.50.

American City Government and Administration, by Austin F. Macdonald. Revised edition. Crowell, $3.75.

Science Rediscovers God, by Barclay Moon Newman. Science Index Press, Princeton, N. J., $2.50.

Love Speaks, by "M. M." Martha Grove, 1028 Grove St., Evanston, Ill.

A History of the American Drama from the Civil War to the Present Day, by Arthur Hobson Quinn. Crofts, $5.00.

The Moral Universe, by Fulton J. Sheen. Bruce, $1.50.

Korean Young Folks, by Frederick S. Miller. Revell, $2.00.

The Splendour of His Glory, Evangelistic Addresses, by W. W. Melton. Revell, $1.25.

A History of Religious Architecture, by Ernest H. Short. Macmillan, $3.50.

Return to Coolami, A Novel, by Eleanor Dark. Macmillan, $2.50.

Man Who Could Work Miracles, A Film, by H. G. Wells. Macmillan, $1.35.

A Further Range, by Robert Frost. Henry Holt, $2.50.

Travels in Two Democracies, by Edmund Wilson. Harcourt, $2.50.

Abinger Harvest, by E. M. Forster. Harcourt, $3.50.

Adult Education in the Church, by L. J. Sherrill and J. E. Purcell. Presbyterian Committee of Publication, Richmond, Va., $1.35.

Blue Galilee, by James Henry Thayer. Broadman Press, Nashville, $1.00.

Addresses by the Chancellor of the Hebrew University, by Judah L. Magnes. Hebrew University, Jerusalem.

Southern Presbyterian Worthies, by John Miller Wells. Presbyterian Committee of Publication, Richmond, Va., $1.50.

Gaspé the Romantique, by Olive Willett Smith. Crowell, $2.00.

St. Thomas and Today, Comments on the Economic Views of Aquinas, by Dom Virgil Michel. Wanderer Printing Co., 15 cents.

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Contributors to This Issue:

Charles W. Gilkey
Dean of the Chapel, University of Chicago

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Jerome Davis
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Calvary Baptist Church, Washington, D. C.

Winfred Ernest Garrison
University of Chicago

Kenneth Irving Brown
President Hiram College

The Preacher Problem article is by CHARLES T. HOLMAN, of the U. of C. Divinity School — on "Unifying the Parish Program."

The Pastoral Prayer is by WILLIAM CHALMERS COVERT, until recently secretary of the Presbyterian Board of Christian Education.

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By Edgar J. Goodspeed

A mystery story full of the spirit of summer vacationing. For the mystery is launched when an American student of ancient New Testament manuscripts sets sail for Europe to unravel the secret of a curse written by a medieval monk in the colophon of a manuscript of the Gospels, and is solved, step by step, and with sometimes a backward step, as he and a vivacious young American girl — but one who knows her archeology — voyage along the coasts of the Adriatic sea and become the central figures in a splendid denouement in Soumela, a fifteen hundred year old monastery perched half way up a thousand foot cliff. The monastery and the route are real — and described by a writer who has himself made that voyage.

And besides the thrill of mystery and travel, there is the excitement of watching these characters decipher old manuscripts by the application of the very newest scientific methods — including the ultraviolet lamp.

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